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PASSIONTIDE

OR

THE LAST DAYS OF THE EARTHLY LIFE
OF THE MASTER

PASSIONTIDE

OR

THE LAST DAYS OF THE EARTHLY LIFE OF THE MASTER

BY THE

REV. N. LEVISON, B.D.

AUTHOR OF

"THE PARABLES: THEIR BACKGROUND AND LOCAL SETTING"

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AFFECTIONATELY DEDICATED

PREFACE

THE following lectures were delivered to members of my congregation. The nightly services which I have held during Passiontide ever since I came here (in 1922) have been very encouraging, and have brought us to our Easter morning communion better prepared to appreciate its meaning and value. I venture to publish this volume in the hope that it will enable some of my brethren in the ministry, who are kept too busy with other duties, to avail themselves of my labour, and to bring their people into closer communion with the Master during that memorable period in His earthly life. There may be many laymen who desire to follow the footsteps of the Master during Passiontide, but are unable to meet with their brethren. They may be able to spare a few minutes at night or in the mornings to meditate over the events of the day in the Master's life. It will be a great source of joy to me to feel that this little volume is of use to them.

In view of the purpose I have in mind in issuing this book, it may be thought that it should have been more devotional. I quite agree, but I feel that devotion should, so far as possible, be intelligent. It seems to me that we often go astray in this matter. It is not enough to follow blindly, for nowhere can we see the harm of blind devotion more than in the last ten days of our Lord's earthly life. If those who were so devoted to Him, and would have been ready to lay down their lives had He asked it of them, had been able to follow the course of events more intelligently, how much suffering the Master would have been spared.

We are placed more fortunately than they. We can both look back beyond the events and also see the result of the whole ; so we cannot but take these factors into consideration.

I have prepared the way leading up to Passiontide at what may seem great length, but without the background the picture is not clear.

I have met criticism of a constructive nature only when I felt it was legitimate and needed to be dealt with ; and I have refrained from comment when the matter under consideration was clear in itself. I have taken a

view of certain matters, for instance, "The Last Supper," which has been formerly presented in a different form, and rejected by New Testament students; the alternative solutions offered are far from satisfactory and, at least, require restating.

It is my fond hope that we of the Free Churches will forget the associations which "Lent" and "Passiontide" have had; that we will restore Christ's steps with minds disabused of all superstition and ignorance; and without show or display, but in a quiet and reverent spirit, make these days in our Lord's earthly life real to ourselves, so that we may in a full sense share the fellowship of His suffering and the glory of His risen and living presence.

I have great pleasure in acknowledging the invaluable suggestions of my friend, the Rev. R. L. Blair, B.D., Emeritus minister of St. George's and Trinity U.F. Church, Montrose, also his further help in reading the proofs of this book.

N. LEVISON.

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PASSIONTIDE

CHAPTER I

THE POLITICAL BACKGROUND

THE conquests of Alexander the Great affected Palestine along with the rest of the world. Detail apart, it will be sufficient to say that the Greek language became the general medium of intercourse between the Palestinian Jews and their brethren of the Diaspora or Dispersion. While the reign of the Ptolemies was beneficent in so far as they introduced the best Greek culture and thought into the land (it was during their reign in Egypt that the translation of the Hebrew Scriptures into the Greek Version, known as the Septuagint or LXX, was begun; this was made for the Egyptian Jews and the Jews of the Dispersion), that of their successors, the Seleucidæ, was of a very different character. The first of these, Antiochus III., being occupied with the consolidation of his conquests, did not affect the country very much. His suc-

cessor, Antiochus IV. (Antiochus Epiphanes, 176–165 B.C.) was in different case, and was destined to have a very evil effect upon Palestine. As his name (Epiphanes = God made manifest) indicates, he assumed unlimited power, imposing his own religious views upon the people. He degraded the office of the high priest by letting it go to the highest bidder, and followed this up by forbidding Sabbath observances, circumcision, and many other practices which the Jewish religion demanded of its worshippers. The culminating point of this intrusion was the offering of swine in the Temple and the placing of the statue of Zeus in the Holy Place.

While the people as a whole had become Hellenised to the extent of not caring to oppose these measures, yet a remnant was left who formed themselves into secret societies throughout Palestine, known as the H'Asidim (the pious ones). They were prepared to lay down their lives in defence of their religion. They even carried their piety so far as to refuse to fight on the Sabbath, with the result that four thousand of them were slain one Sabbath, without lifting a hand to defend themselves.

Up to this time they had been fighting in separate bands, but now became united under

a powerful leader, Matthitias, of the priestly house of Joarib. Matthitias, who was supported by his five sons, died at an early stage in the struggle, and his eldest son, Judas (afterwards known as H'Mach-bee = the hammer), succeeded him. This Mach-bee gave his name to the family who became known as the Maccabees. Judas was successful in recapturing the Temple, which he purified and rededicated to Jehovah's service, in December of the year 165 B.C. In gratitude for the victory, a feast was instituted, called Hanukah (renewal or dedication), which lasted for eight days. The eight days' duration of the feast seems to have been suggested by the preceding Feast of Tabernacles, which also lasts eight days. This feast of dedication is still observed by pious Jews, the special feature of it being the lighting of candles; on the first night one candle is lit, on the second two, and so on until on the last day of the feast eight candles are lit. This is done because of a legend which had gained currency that a cruse of oil found in the Temple, which ordinarily would only have sufficed one day for the lighting of the sacred lamps, was miraculously made to last eight days.

Interesting as it may be, the history of the Maccabees, from the reign of Judas to that

of Alexander Jannæus, does not concern us here. This Alexander Jannæus (104–78 B.C.) was a man of great military genius, and extended his kingdom almost to the Davidic boundaries. These ambitious schemes necessitated foreign alliances, one of which was with Idumea. In consequence of this, he introduced into his court an Idumean by the name of Antipater, who gave him both wise counsel and valuable aid.

Political parties in Judaism at this time consisted of two outstanding groups—the Sadducees or liberals, and the Pharisees or conservatives. These divisions were not merely political, but also theological. Alexander Jannæus, while at heart a liberal, found it necessary to keep the Pharisees in power. When he died in 78 B.C., his widow, (who was also his stepmother), Alexandra Salome, succeeded him, and being advised by Antipater, continued the same policy. On her death in 68 B.C., she was succeeded by her eldest son, Hyrcanus II. He was naturally supported by the Pharisees; but his younger brother, Aristobulus, who belonged to the other party, deposed him and occupied the throne. Antipater, with the help of Idumean friends and the king of the Parthian Arabs, came to the aid of Hyrcanus, and regained his

kingdom for him. As a reward for his help Antipater's sons were awarded governorships —the elder, Phaseal, to Jerusalem, and the younger, Herod, to Galilee. Thus whilst Hyrcanus was nominally king, Antipater was the virtual ruler of Palestine. He now further established Herod by marrying him to Marianne, a Maccabean princess.

According to Josephus, Herod was twenty-five years old at the time he was appointed governor of Galilee. However that may be, he ruled Galilee with firmness and wisdom. His firmness led him into conflict with the Sanhedrim at Jerusalem, who alone at this period had the power of passing the death sentence. Galilee was infested by bands of robbers, and Herod, being anxious to stop their marauding and to terrify them, had some of them executed. He was cited to appear before the Sanhedrim, and instead of coming before them as a penitent, he appeared in full armour, and before the sentence was passed, ran off to Damascus, and would have raised an army to fight them, had he not been dissuaded by his father and brother.

His firm rule in Galilee had impressed some of the people favourably, and they formed themselves into a separate political party

called Herodians. And though they still identified themselves religiously with the other two parties, their outstanding principle was that of supporting the Herods on the throne, which also entailed allegiance to Rome, by whose authority the Herods came to be maintained in Palestine.

The struggle between the Sadducees and Pharisees continued, and the people generally were so tired of this constant strife, that they resorted to the Roman power, which was now making itself felt in the East, for arbitration. In 63 B.C., when Pompeius, the conqueror of the East, came to Palestine, all parties turned to him for aid. His decision resulted in Hyrcanus continuing as the ecclesiastical head of the nation, and the Roman legate of Syria becoming the civil governor. This was on the whole the main wish of the people, but with it Jewish independence came to an end, and Palestine became a Roman colony.

The murder of Cæsar had its influences on the East, one of which was to bring Antony thither. Owing to the friendship that existed between Cæsar and Antipater, and also between Antony and Antipater, the Antipater domination of Palestine was now inevitable.

Antigonus, the son of Aristobulus, the Sadducean leader, had changed the political

fortunes of Palestine at this time, by gaining the ascendancy. Herod, however, won the support of Antony. In 40 B.C. Antony appointed Herod king of Palestine, but was unable to give him the necessary help to establish his claim, being occupied with his own struggle with Octavian. In 37 B.C. Antony was able to give the desired help to Herod, and the Roman legions invaded and captured Jerusalem. Antigonus, on surrendering to one of Antony's generals, was sent to Antony himself at Antioch, where he was beheaded by Antony's orders, at the instigation of Herod. This execution of a prince who had surrendered himself was contrary to the civilised standards of the period, and the Roman historians do not spare Antony for ordering this dastardly deed.

Herod, having now established himself as king over those cities in Palestine which Cleopatra did not want, proceeded to exterminate the remaining Maccabees in order to make his throne still safer. First, Aristobulus, his brother-in-law, who was high priest at the time, was drowned in his bath at Jericho, by Herod's command. Then followed the murders of the old Hyrcanus himself, of his own wife, and of other Maccabees. Herod's fear knew no bounds. He had two of his own

sons executed, and in the end the Sanhedrim, against whom he had a long-standing grudge over the Galilean affair, he also had murdered.

While what follows is not strictly pertinent to the present issue, yet it may be remarked that the stories in Matthew and Luke concerning the Nativity and Herod's behaviour at that time, bear out the general character of the man. The Maccabees having been exterminated, the only source from which Herod had to fear opposition was the Davidic line. Idumean though he was, he had learned enough of Jewish aspirations to know that in the Davidic line lay the hope of the Jew. The decree of Augustus Cæsar to take a census of the people gave him his opportunity. He added to it a command that the people should register in the place of origin of their family. This would bring those of the Davidic descent to Bethlehem, and give him an opportunity to size up the situation. This is the only reasonable explanation that we can find for a decree which is so impracticable and un-Roman. His plot did not escape the notice of Mary and Joseph.

Herod Antipas

When Herod died, his kingdom was divided amongst his sons. Archelaus was made

governor of Judæa and Samaria conditionally, and after a reign of nine years was deposed, and a Roman governor appointed. Galilee and Peræa were given to Herod Antipas, and over these he ruled as Tetrarch from 4 B.C. to A.D. 39. The north-western section, which included Cœle-Syria, was given to Philip.

Herod Antipas had the same fear as his father for his dominions, and when the Baptist appeared, proclaiming the kingdom of God, he in fear imprisoned and later murdered him. (See Josephus, *Antiquities of the Jews*, Book xvii. chap. v. par. 2. This is well worth reading, as supplementary to the Gospel accounts.) On the ministry of Jesus becoming widely known in Galilee, Herod at first sought to meet Him (Luke ix. 9), possibly to ascertain how far the movement was political, for at first it seemed but a ministry of healing and doing good. But as His ministry became more successful, Herod thought it too dangerous, and decided to put Jesus to death (Luke xiii. 31, 32). Jesus, hearing of his purpose, found it necessary to leave his dominions.

CHAPTER II

MESSIANISM

MESSIANISM is a doctrine common to the four Monotheistic religions. In all of them it centres round a person who is to affect life at its very core; in all it is a doctrine of hope for the future; and in all it is an establishment of a reign of righteousness and peace.

A very brief summary of Zoroastrian and Muhammadan Messianism will suffice.

Zoroastrian Messianism is expressed in the following thought. At some time unknown, the good God, the God of light, will send Shaoshyant the Saviour; at his coming the dead will be raised. The risen will all be assembled in one place, and they will be judged; the righteous will remain in a state of bliss, the moderately wicked will be sent to hell for three days; the very wicked to a much greater torment. The food of immortality will in the end be given to all, and all will live in eternal bliss.

Muhammadanism has embodied its Messianism in the coming of a Mahdi—one who is guided (by God). The Mahdi will bring in the golden age, and will restore all things to the state of the Garden of Ėden before Adam's sin. Some Muhammadans hold that Jesus was the Mahdi, and that no other is to come.

The Christian Messianism is embodied in the belief in the return of Jesus.

Jewish Messianism will require fuller treatment, as an understanding of it is necessary to an appreciation of Passiontide reflections.

The belief in the ultimate establishment of the kingdom of God, in which man will be freed from his evil nature and live in accordance with the desire of God, is as old as prophetic Judaism itself. How this was to be achieved was not so clearly seen. In the earlier prophets it is set forth as the establishment of a world-wide kingdom by a prince of Davidic descent. Alongside this ideal, but continuing to a later period, is the belief that it is to be accomplished by a catastrophic intervention by Jehovah in human affairs. This is usually expressed in the phrase "The day of Jehovah" (*Yom Yahveh*). Still later, the idea of the advent of a Davidic prince who would effect a

thorough redemptive process, in which even the animals would share, is set forth. Last of all, the noblest Messianic ideal is proclaimed in the words of the prophecy in Isa. lii. 13 to liii. 12.

Regarding the last viewpoint, I am fully aware of the opinions held by the most competent Old Testament scholars, that it is part of the general "Servant of Jehovah" passages, and that it is national and not individual in character. Careful examination of the section leads me to disagree with these views, for the following reasons :

1. The section does not follow naturally what precedes it, nor does it connect smoothly with what follows. If it is removed from its present context, the sections read more connectedly.

2. The corruptness of the text. There are more corruptions in Isa. lii. 13 to liii. 12 than is the case in any section of Isa. xl. to lv.

3. Vocabulary. The language used in this section is very unlike the other servant passages, and only 16 per cent. of the words used in this section can be traced, in any form, in the other passages.

This passage is, in my view, the highest point reached in Messianic prophecy, and expresses the ideal of an opponent of the

Temple ritualists who hoped to obtain their salvation by sacrifice. It is the deep conviction of a member of the synagogue who perceives clearly that salvation will only come through suffering, and this suffering is to be concentrated in one individual who will save the race.

The following passages bear out the foregoing views :

Amos ix. 11

In that day shall I raise up
the fallen booth of David,
And fence up its breaches ;
And I will raise up her
ruins,
And build her as in the days
of old.
[Most critics take this verse as a late edition.]

Hosea iii. 4

After (that) the children of
Israel shall return.
And seek Jehovah their
God,
And David their king,
And they shall join themselves to Jehovah.
And to his goodness in the
latter days.
(Lit.—And they shall fear to God and to his goodness.)
[Some critics take this to be a later addition, but on insufficient grounds.]

Joel iii. 9–21

Proclaim this amongst the
nations.
Set yourselves apart for war ;
Wake up the mighty men,
Let them come near.
Convert your shares into
swords,

Isa. xi. 1–10

And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots :

And the spirit of the Lord shall rest upon him, the spirit of wisdom and under-

And your pruning-hooks into spears.
(Let) the feeble ones say, I am mighty. Hasten and come,
All ye nations from round about,
Gather thither.
Comfort thy mighty men, O Jehovah.
Let the nations be wakened and come up
To the valley of Jehoshaphat.
For I will sit there
To judge all the nations from round about.
Send forth the sickle
For the harvest is ripe;
Come down, for the press is full,
The vats overflow
For their evil is great.
There is a mighty multitude (Lit. — Let multitudes, multitudes)
In the valley of strict decision,
For the day of Jehovah is near
In the valley of decision.
The sun and moon are darkened
And the stars withhold their brilliance,
And Jehovah shall roar from Zion
And from Jerusalem shall he give forth his voice,
And the heavens and earth shall shake;

standing, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord,

And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears.

But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins.

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion, and the fatling together; and a little child shall lead them.

And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox.

And the sucking child shall play on the hole of the asp, and the weaned

And Jehovah shall be a refuge to his people,
A strong fortress to the children of Israel.
And ye shall know that I, Jehovah your God,
Dwell in Zion, the mountain of my holiness.
And Jerusalem shall be holy (set apart);
Strangers shall no more go through it,
And it shall come to pass in that day
The mountain shall drip new wine
And the hills shall cause milk to exude:
All the springs of Judah shall send forth water;
A river from the house of Jehovah
Shall water the brook Shittim.
Egypt shall become a waste;
Edom shall become a desolate wilderness,
By reason of the wrath of the children of Judah,
Because they had poured out innocent blood in their land.
Judah shall remain for ever
And Jerusalem (shall continue) from generation to generation.
I shall purify blood I had not purified,
And Jehovah dwells in Zion.

child shall put his hand on the cockatrice's den.

They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious.

ZEPH. i. 12–18

And it shall come to pass at that time that I will search Jerusalem with candles, and punish the men that are settled on their lees; that say in their heart, The Lord will not

ISA. lii. 13–liii. 12 (emended)

Behold, my servant shall be humbled, he shall be exalted, extolled, and very prominent.

As many were astonished at thee, because man had disfigured his visage, and

do good, neither will he do evil.

Therefore their goods shall become a booty, and their houses a desolation: they shall also build houses but not inhabit them; and they shall plant vineyards and not drink the wine thereof.

The great day of the Lord is near, it is near and hasteth greatly, even the voice of the day of the Lord: the mighty men shall cry there bitterly.

That day is a day of wrath, a day of trouble and distress, a day of wasteness and desolation, a day of darkness and gloominess, a day of clouds and thick darkness,

A day of the trumpet and alarm against the fenced cities, and against the high towers.

And I will bring distress upon men that they shall walk like blind men, because they have sinned against the Lord: and their blood shall be poured out as dust, and their flesh as the dung.

Neither their silver nor their gold shall be able to deliver them in that day of the Lord's wrath; but the whole land shall be devoured

his form (was disfigured by humanity.

Thus shall he startle many nations about himself.

Kings shall shut their mouths (in astonishment),

Because they had seen that which had not been told them,

And that which they had not heard, had they gained knowledge of.

Isa. liii. 1–12

Who gave credence to our message? and upon whom did the arm of Jehovah manifest itself?

He made his appearance like a young suckling,

Like a root in a waterless land,

Which hath neither form nor beauty,

We see it, but it hath no beauty that we should admire it.

Despised and of no consequence to men.

A man of sorrow, being acquainted with sickness,

And, as it were, hiding his face from us,

Despised and not reckoned with.

In truth, he was bearing up our sickness, and burdened with our woes;

by the fire of his jealousy : for he shall make even a speedy riddance of them that dwell in the land.

And we counted him touched, stricken, and smitten of God :
Whereas he was wounded because of our transgressions,
Bruised for our iniquities.

Our chastisement of peace was laid upon him,
And by reason of his being lashed,
Healing has come to us.
We have all wandered like sheep,
Each of us going his own way,
And Jehovah caused to meet in him all our guilt.
He was oppressed and tormented,
And did not open his mouth.
Like a lamb he was hurried to the slaughter,
And like a sheep which is bound before her shearers,
And he did not open his mouth.
He was taken by oppression to judgment,
And no one could understand his silence ;
He was cut off from the land of the living,
Because of the transgression of my people he was struck,
His grave was among the wicked ones,
And he shared his death with the guilty.
Though he committed no violence,
Nor was there any guile in his mouth.
And Jehovah desired his crushing.
But, ah me, his soul would commit no guilt ;
Let him see results (fruit),
And let him prolong his days,
And the desire of Jehovah in his hands will prosper.
He shall see of the travail of his soul,
He shall be satisfied with his understanding,
He shall justify the just.
My servant shall be (a servant) to many.
He shall be burdened with their iniquity.
Therefore will I portion out to him amidst many,
And with the mighty he shall divide the spoil.
Because his soul poured itself out unto death,

And he was numbered with the transgressors,
And he bore the sin of many.
And he shall make intercession for transgressors.
(Lit.—For transgressors he shall meet or cause to draw nigh.)

It is very unfortunate that Christian people generally do not take into consideration the fact that, on the basis of Old Testament pronouncement, it was impossible for the Jews to have a clear Messianic idea. As the passages quoted indicate, the views of the prophets were not pointing in the same direction. Thus it is unjust to lay the blame of the lack of a definite conception of the Messiah at the door of the Rabbis, and to charge the Jerusalem authorities of the time of the Master, with misleading the people. The crime of the authorities is sufficiently great without adding this charge to it.

The Jewish people had, during the Exile, come into contact with various religious systems and had absorbed some of their teachings. This is true, especially of Zoroastrianism.

The main views held by the Jewish people at this time, concerning the person and function of the Messiah, prove how difficult it was for them to regard Jesus as the Messiah. It was well established in their minds that

he was to be of Davidic descent. Later, Judaism also conceived of a Messiah a descendant of Joseph, and another a descendant of Phineas. This was but speculative doctrine, and these Messiahs were complementary to the Davidic one. Of the Messiah's birth and youth, nothing was known. He was, in a sense, pre-existent, and at the time of his manifestation would be a full-grown man. "Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is" (John vii. 27). It is true that a prophecy like Micah v. 1 (Hebrew Text) had some place in the thoughts of the people, but it was a very vague conception, and no great importance was attached to it.

In honour of the coming of Messiah, God, they said, would give a great feast, at which the ox, fish, and wine that had been preserved from of old for this event, would be partaken of (see Isa. xxv., Matt. xxii. 1–14).

It is true that resurrection ideas are not based upon Old Testament teaching. They are probably borrowed from Zoroastrianism; but at its source Judaism is also a thing of borrowed ideas.

The Messianic hope has been the crucible in which Judaism has found an individuality but lost its power. The untidy Jewish pedlar

and his pious wealthy brother have this in common. The world in which Christianity has played a great part, has tried to rob the Jew of this hope by various means—exile, the stake, the inquisition, segregation, and, in our own day, the ghastly pogrom.

Maimonides has put this hope in a phrase which has become the twelfth article of faith, and which all pious Jews repeat daily—"I believe with a perfect faith that Messiah will come, and though he tarry I will wait (hoping) every day that he will come." It is tragic to see the Jew who has lost faith in this hope without finding a better. The result is a godless man steeped in all the materialism that this life can offer.

Scholars have familiarised Christians with theoretical Messianism, but have not inquired into the hope as the average Jew conceives of it. True, this hope is a very indefinite one, but it is, nevertheless, a living hope. The average Jew is not concerned with Rabbinic Messianism; he puts his ideas into a pragmatic, if not a materialistic, formula. "The restoration of the Kingdom of Israel" is what he desires, and whoever can do that, no matter who he is or whence he comes, will be accepted as Messiah.

While I have distinguished between Rab-

binical and ordinary Jewish Messianism, yet the Rabbis share the common people's views. When Bar Chochbah, the false Messiah, appeared during the reign of Hadrian (*c.* A.D. 120) the great Rabbi Akiba (of whom it was said "God revealed to him more than He did to Moses") accepted him as the promised Messiah. Rabbi Akiba paid with his life for his mistake, and Judaism has stamped Bar Chochbah as the Son of Lies (Bar Cozbah).

When the young poulterer of Smyrna, Shabbathai Zevi, appeared in 1666, the Jews all over the world were ready to follow him as the Messiah. The other false Messiahs who have gained a following are too numerous to mention. When the late Dr. Theodore Hertzel started the Zionist Movement in the nineties, I well remember how he was acclaimed as the Messiah by the young people of Palestine, though the older pious folk's response was the terrible instrument of excommunication. Even to-day the orthodox Jew will have nothing to do with Zionism. As the Gaon of Slutsk (Ridbaz) once remarked to me, "My boy, these Messiahs are self-appointed. They will only contrive to incur God's displeasure, as it is written in Malachi, 'They will build up and I will destroy'" (Mal. i. 4).

The common people heard Jesus gladly because they considered the man and not the prophecies concerning Messiah. The authorities sat in the seats of Moses and the prophets, and they interpreted them in the most materialistic sense. This is the reason of the tragedy of Messianism. Our prophets were idealists who embodied their ideals in metaphor and visualised it anthropomorphically. We have clung to the husks and thrown away the kernel; we have been unequal to our great heritage.

From the human viewpoint and by reason of the difficulties created by the prophets themselves, the rejection of Jesus was inevitable, and none saw this more clearly than He did. He made every effort to clear away this misconception, but it was unavailing. He died loving His people because they had an ideal, though it was too lofty for them. "Father forgive them; for they know not what they do."

CHAPTER III

THE CHRONOLOGICAL APPROACH

With the general question of the New Testament chronology, we are not here concerned; it is too plastic and uncertain.

The reason it is dealt with here at all is because of the definite bearing the dates have upon the events that followed.

Taking the years A.D. 29 and 30 as the most probable for the dating of the last year of the public ministry of our Lord, we will go back to October A.D. 29. The Fourth Gospel tells us of a visit paid by the Master to Jerusalem during the Feast of Tabernacles (John vii. 1–2). "After these things Jesus walked in Galilee: for He would not walk in Jewry, because the Jews sought to kill Him. Now the Jews' Feast of Tabernacles was at hand." From what follows we cannot but conclude that the authorities in Jerusalem had made it clear to the Master that the continuance of His ministry there would cost Him His life. Verse 1 must be

taken to cover what follows, as it cannot refer to what precedes. The inference is that the Master returned to Galilee after the Feast of Tabernacles. What material of the Synoptists is to be included in the intervening months between the Feasts of Tabernacles and Dedication, is difficult to say. His going up again in December, when only two months before He was given clearly to understand that He would pay with His life if He persisted in His public ministry, can only be explained by the fact that in the interval something had occurred which impelled Him to make another effort in Jerusalem.

From Luke ix. 7–9 we learn that Herod Antipas was getting uneasy about the work of the Master, and we may conclude that this was due to His increased activity. The dedication of the Twelve, the sending forth of the Seventy, and a great deal more, were accomplished during that period in Galilee.

I would suggest that most of the Lucan section dealing with the ministry not found in the other Synoptics was supplied to Luke by James, the brother of our Lord. As the Twelve had gone on their mission, they could not have furnished him with this material. I am aware that this opinion is not generally held by New Testament scholars ; but if Luke

was the companion of Paul, we know that during Paul's visit to Jerusalem he came in contact with James, and also that James occupied a high place in the Early Church. The intimate details of the family affairs at the time of the Nativity, and the relationship between Mary and the Baptist's parents, all point in one direction,—that it was some one intimately connected with Mary and Joseph who supplied this information.

The visit to Jerusalem during the Feast of Dedication (John x. 22) cannot be explained without finding some strong motive. It is true that the feast, with all it commemorates, would appeal to every Jewish heart; but remembering the treatment meted out to Him at the Feast of Tabernacles a short time before, we can but conclude that He would not have ventured again inside Jerusalem, without having a good reason for doing so. Notice John x. 24, 25: "Then came the Jews round about Him, and said unto Him, How long dost Thou make us to doubt? If Thou be the Christ, tell us plainly. Jesus answered them, I told you, and ye believed not: the works that I do in My Father's name, they bear witness of Me." Seeing that the Master appeals to His work, is it too much to infer that it is the successful

Galilean ministry recorded by the Synoptists that He alludes to ?

In the end, however, His coming up had no better result than the last visit, and the authorities murmured once more, " We must kill Him." He escaped them and went to Peræa (John x. 40). It will be remembered that Peræa was part of Herod Antipas's tetrarchy, and that this step must have caused him some uneasiness. The attitude of the authorities in Jerusalem to the Master at this last visit would also be sure to reach his ears. The interest which Herod evinced and which is recorded by Luke in chapter ix. verse 7, was not of a friendly nature. True to his nature, he determined to rid himself of this annoyance by putting the Master to death. Some friendly Pharisees tell Jesus of this. " The same day came certain of the Pharisees, saying unto Him, Get Thee out and depart hence: for Herod will kill Thee. And He said unto them, Go ye and tell that fox, Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected. Nevertheless, I must walk to-day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem" (Luke xiii. 31–33).

It was now evident to the Master that it was unsafe to stay where He was, and that He would need to leave Peræa. Judæa and Samaria, over which the Jerusalem authorities had ecclesiastical jurisdiction, were equally unsafe, and the only spot left to Him was Cœle-Syria, which was part of Philip's tetrarchy. His going thither was not to continue His public ministry, but for a time of quiet and concentration upon His disciples. However, He could not escape the crowds in the cities as He journeyed through, and the Syrophœnician woman's appeal did not go unheeded.

Taking His disciples aside, He attempts to find out what place He has in their minds. First, He asks the opinion of the crowds generally. They, He learns, took Him to be a forerunner of the Messiah, either John the Baptist, Elijah, or one of the prophets. This last would refer to the prophet promised in Deuteronomy xviii. 18 : " I will raise thee up a prophet from among their brethren, like unto thee, and will put My words in his mouth, and he shall speak unto them all I shall command him." The fact that people thought the Master to be the risen Baptist raises a grave difficulty. If Jesus and John were contemporaries in their ministry, it

seems very strange that any one should confuse them. That the people should believe the Baptist risen from the grave is no wonder, but that they should think Jesus the risen Baptist is very strange. Careful study of the matter leads me to think that Jesus did not begin His Galilean ministry until after the Baptist's death; and when the Master began His ministry, being unknown to the people, they took Him for the risen Baptist—that is, they simply implied that the mantle of the Baptist had fallen upon Him.

He then asks the more vital question, What did these, His personal followers, think of Him? Peter answers, "Thou art the Christ." Here He had (what He had not with the crowd) a starting-point; if they were confirmed in this belief, time and the Holy Spirit would teach them more. At this time their confession meant nothing more than that they believed Him to be the traditional Messiah. But it was not altogether the Messiah of their belief; He was also the Messiah of their experience. In view of this, Christ's injunction to keep silent concerning the matter does not seem so strange. Their vision had to be strengthened and cleared of many false views before the belief could be

publicly confessed. It would have led only to endless discussions concerning the traditional Messiah. They had yet to apprehend their Christ.

When the authorities in Jerusalem asked Him if He was the Christ, Jesus would not answer them, knowing that His answer would but give a false impression and lead them to believe that He was the Messiah of their belief. He, however, pointed to His work as evidence of His Messiahship. These, they said, were done by the power of Beelzebub. Whilst the disciples had confessed a Christ who was to them also the Messiah of tradition, yet they had acknowledged His power in His works, which was to Christ a promise of further development.

Six days after, according to Matthew xvii. 1, Mark ix. 2, but eight days according to Luke ix. 28, came the "Transfiguration." The presence of Moses and Elijah (which to some seems so unreal) was surely very fitting, helping to confirm, as it did, the faith of the disciples.

Mark tells us that they came through Galilee quietly: "And they departed thence, and came through Galilee, and He would not that any man should know it" (Mark ix. 30).

If "True Freedom" (Matt. xvii. 24–27) was the last of the Galilean parables, and

the Temple tax was collected at the usual time (from the middle to the end of Adar (March)), the manner of asking would indicate that the tax was overdue. If this was so, there would remain but three weeks at most to the Passover. Though we cannot say with confidence where these weeks were spent, yet I cannot help thinking they were spent quietly in Galilee, at least part of the time. The author of the Fourth Gospel, though aware of the place, does not seem inclined to tell us the name of it. He simply calls it "the same place" (John xi. 6). If his narrative is followed we can, however, gather from it some idea of the duration of time. To begin with, He arrived in Bethany four days after the death of Lazarus (xi. 39). After hearing of the illness He had remained for two days in the same place. Lazarus was dead when He started for Bethany, and, if He started the same day as the death (which would also be the day of the funeral in the East), He must have been three days' journey from Bethany. This is the usual time occupied in a journey from Galilee to Jerusalem. Taking into consideration the time it would take for the news to reach the Master—say three days—we have about ten days filled up with this

matter. Of the incident itself, nothing need be said here; we must each read it as we are able. One point, however, is worthy of notice, and this is best given in the words of the evangelist himself, "His disciples say unto Him, Master, the Jews of late sought to stone thee; and goest thou thither again? Jesus answered and said, Are there not twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world. But if a man walketh in the night, he stumbleth, because there is no light in him. These things saith He: and after that He saith unto them, Our friend Lazarus sleepeth; but I go, that I may awake him out of his sleep" (John xi. 8–11).

After this He went to (*eremou eis Ephraim*) the wilderness of Ephraim (not the city, as the English Versions have it). Though it matters little whether it was eight miles from Jerusalem, according to Eusebius, or twenty, as Jerome has it, or the wood of Ephraim in Transjordania, yet if He had been north of Jerusalem, the road back would not lead through Jericho but through Birah and Ramallah. Ephraim, too, was under the Judæan jurisdiction, which would hardly have afforded Him hospitality when, as we know, the authorities had given orders that

information of His whereabouts should be supplied them (John xi. 57). Still, the wilderness of Bethaven, which is in the district mentioned by Jerome, might have sheltered Him for the few remaining days.

At last His hour was come. The pilgrims were beginning to go up to Jerusalem in their thousands, and on the Thursday, 30th March (A.D. 30), He came to Jericho. I give the year most scholars are agreed upon, but I cannot enter into the reasons for my conclusions here. Regarding the day of the month and week, our authority is the Fourth Gospel (John xii. 1). Six days before the Passover, they made Jesus a feast at Bethany. It is quite clear, from John xii. 12, that the feast was made on Saturday evening (the evening of the Jewish Sabbath). A great deal of ingenuity has been shown in explaining this phrase, for most of the commentators would have it that the Master arrived on Friday, and that the six days are to be counted from that day. But the Fourth Gospel is quite consistent, since the following Friday was the Passover. According to John, counting back six days from Friday we would have Saturday, which would be the 8th day of the Jewish month Nisan, and the 30th March according to the calendar. Re-

tracing our steps backward another two days, we have the 6th of Nisan and the 28th of March for the day He reached Jericho. Following on these lines we can definitely arrive at the following dates for the last six months :

I. 782 A.U.C. = A.D. 29.

II. October (A.D. 29). The Master goes up to the Feast of Tabernacles and the authorities seek to kill Him (John vii. 11).

III. *Circa* October 20th (A.D. 29). He returns to Galilee.

IV. December 8th? (A.D. 29). Feast of Dedication. He goes up to Jerusalem again. The authorities again seek to kill Him (John x. 20 ff., Luke xiii. 22).

V. December 16th? (A.D. 29) (end of the Feast). He returns to Peræa (John x. 42).

VI. February (A.U.C. 783 = A.D. 30). He is warned of Herod's intention to kill Him (Luke xiii. 31–32). He leaves Peræa and goes to Cœle-Syria. (All the Synoptists, especially Mark viii. 21 ff.)

VII. March (A.D. 30). He returns quietly

through Galilee. Pays Temple tribute about the middle of March (Matt. xviii. 24–27. *Tractate Shequalim*, vi. 5.)

VIII. March (A.D. 30). Receives news of the illness of Lazarus. Goes up to Bethany, and then for a short time to the wilderness of Ephraim.

IX. March 28th = 6th of Nisan. Joins the pilgrims on the Jericho road, and stays the night at Jericho.

X. March 29th = 7th of Nisan. Goes up to Bethany.

XI. March 30th = 8th of Nisan. Somewhere in the vicinity of Bethany.

XII. March 31st = 9th of Nisan (until sunset April 1st, when 10th of Nisan begins), comes into Bethany (John xii. 1), stays the night, and goes into Jerusalem (Palm Sunday) and is received with acclamation. (All the Gospels, especially John xii. 12.)

XIII. April 2nd = 10th of Nisan. Curses fig-tree, cleanses Temple, etc. (Mark xi. 12 ff.).

XIV. April 3rd = 11th of Nisan. Goes into Temple, and is engaged in contro-

versy with Pharisees, Herodians, Sadducees, and Lawyer. This is His final attendance in the Temple.

XV. April 4th = 12th of Nisan. (No records save, possibly, John xiv.–xvii.)

XVI. April 5th = 13th of Nisan. Thursday. Last Supper (John xiii. 1).

XVII. April 6th = 14th of Nisan. Passover slain—Jesus crucified (John xix.).

XVIII. April 7th = 15th of Nisan. In tomb.

XIX. April 8th = 16th of Nisan (Feast of Wood). Resurrection day.

CHAPTER IV

ON THE WAY FROM EPHRAIM TO JERICHO

MATT. xx. 17–20

And Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said unto them,

Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death,

And shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again.

MARK x. 32–34

And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed they were afraid.

And he took again the twelve, and began to tell them what things would happen to him, saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles; And they shall mock him, and shall scourge him,

LUKE xviii. 31–34

Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall come to pass.

For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated and spitted on:

And they shall scourge him, and put him to death; and the third day he shall rise again.

And they understood none of these things: and this saying was hid from them, neither

and shall spit upon him; and the third day he shall rise again.

knew they the things which were spoken.

We now join the company which was making its way to Jerusalem. It is not surprising to find all the Synoptists unite in telling us of another effort Christ made to get the disciples to understand the course events were to take. Concerning this course of events much has been written, and we ourselves must either definitely conclude that Jesus saw things clearly, or side with Loisy in his view that Jesus did not see what course events were to take, but hoped to be endowed with the traditional Messianic power and so usher in the kingdom of God in a moment of time, and that He was disillusioned on the cross, and there complained of God's failure to help Him. Akin to the latter is the more moderate view that He hoped for the best from this visit to Jerusalem, but did not foresee the cross and all the attendant circumstances of His trial and death.

As we must all draw our conclusions from such information as the Gospels provide, we find the records are clear on the following points:

1. During both His visits to Jerusalem, at

the Feasts of Tabernacles and Dedication, it was made very clear to Christ that He could expect nothing but death if He came thither again. If it is to be contended that this is Johannine and has not the same weight as the Synoptic evidence, it should be remembered that the Synoptists bear this out very fully. According to their accounts the malice of the Jerusalem authorities, through their hirelings, followed Him even into Galilee.

2. Had not Luke told us explicitly that Herod sought His life, the character of Herod and his treatment of the Baptist (as attested by Josephus) would have led us to expect such a thing from him. Mark's remark that on His return from Cœle-Syria "He desired to go through Galilee quietly," meant something. If Jesus did not see clearly what a plain consideration of the facts indicate to us, He would have been less than an ordinary man. It might be asked, "If the facts were so plain, why did not the disciples see them?" I find the answer to this in the fact that they believed Him to be the traditional Messiah, and so far from seeing these things, their hopes were running high on Messianic possibilities.

3. Could Jesus under ordinary circumstances have seen these things in all their

detail as they are described in our text? As He must have known His Palestine (as unfortunately some of His critics do not), He could not fail to follow the sequence of events. Whether the Sanhedrim had the power to put Him to death or not—and they said they had not—they certainly would not have dared to put Him to death without a trial during Passover week, when so many of their Diaspora brethren were in Jerusalem. On what charge could they gain a conviction from the Roman authority save that "He claims to be king"? They tried to trip Him with their question of paying tribute, but were defeated, though in the end they perverted His answer and made it part of the charge brought against Him. It was made evident to Him that the Romans were to be the tools, and ordinary knowledge of their methods would make Him aware how events would go. To find this rich human vein working through the Christ surely does not make Him the less our Christ. We may wonder why this time was chosen. I think the fact that the town was full of pilgrims who would be witnesses of the wrong done Him, and who later would disperse to their distant homes, must have been in the Master's mind. Whether it would be the

story of the shameful death on the cross, as it seems Saul of Tarsus heard of it, or that of the Risen Christ, as many others seem to have heard of it, it would make the road to Pentecost clear.

Now that we have got rid of the obscuring criticism, let us rejoin our company on its way to Jerusalem. Here we behold the disciples and crowd hanging back, afraid and amazed. Christ Himself is walking ahead of this cavalcade. The words which arise to the mind, as we see Him in our mind's eye, are those of the exilic prophet, " I have trodden the winepress alone, and of the peoples there were none with Me." The crowd are afraid, but the disciples are amazed. They were blind, but He could see that they were dreaming of the coming of the kingdom of their hopes. He sees the Cross drawing nearer, and knows Himself alone but for that One companion who did not leave Him until the Cross had become actuality. At last their thoughts are made unmistakable, and John and James (in true Eastern fashion) get their mother to beg for high places for them in this new dispensation that they think so near. Mark's informant, knowing that she was but her sons' mouthpiece, leaves her out of his account. How the others raged at these

sons of Zebadee for asking for places that they themselves wanted! But He was indeed going to give them places which the Patriarch Moses and the Prophets might well have envied. They would yet see clearly what He was seeing, and no teacher has ever asked for more, as none ever had their desire more truly fulfilled. Patient seeking and willingness to follow will lead us too into paths as wonderful. He now had no high places to offer but the Cross, and this He would offer to no one. They would indeed, in the end, be made to share the fellowship of His suffering, but they would share His risen glory too. All He had to give was His life, and this He was giving as "a ransom for many."

When Jesus bids us take up our cross daily and follow Him, He wants us to see things as clearly as He did. We are to shoulder the burden bravely, knowing the end, and not to let it hinder the duties that our different callings in life require of us, as He showed forth in His own life, by healing and helping others, in spite of the near presence of the Cross.

CHAPTER V

JERICHO TO BETHANY

MATT. xx. 30–34

And behold, two blind men sitting by the wayside, when they heard that Jesus was passing by, cried out, saying, Lord, have mercy on us, thou son of David. And the multitude rebuked them that they should hold their peace: but they cried out the more, saying, Lord, have mercy on us, thou son of David. And Jesus stood still, and called them, and said, What will ye that I do unto you? They say unto him, Lord, that our eyes may be opened. And Jesus being moved with compassion, touched their eyes, and

MARK x. 46–52

And they came to Jericho: and as he went out from Jericho with his disciples, and a great multitude, the son of Timæus, Bartimæus, a blind beggar, was sitting by the wayside.

And when he heard that it was Jesus the Nazarene, he began to cry out and say, Jesus, thou son of David, have mercy on me.

And they rebuked him that he should hold his peace: and he cried out the more a great deal, Thou son of David, have mercy on me. And Jesus stood still, and said, Call ye him. And they call the blind man,

LUKE xviii. 35–43, xix. 27

And it came to pass as he drew nigh unto Jericho, a certain blind man sat by the wayside begging: and hearing a multitude going by, he inquired what this meant. And they told him that Jesus of Nazareth passeth by. And he cried, saying, Jesus, thou son of David, have mercy on me.

And they that went before him rebuked him, that he should hold his peace, but he cried out the more a great deal, Thou son of David, have mercy on me. And Jesus stood and commanded him to be brought unto

straightway they received their sight, and followed him.

saying unto him, Be of good cheer: rise; he calleth thee.

And he cast away his garment, sprang up, and came to Jesus.

And Jesus answered him and said, What wilt thou that I should do unto thee? and the blind man saith unto him, Rabboni, that I may receive my sight.

And Jesus saith unto him, Go thy way; thy faith hath made thee whole. And straightway he received his sight, and followed him in the way.

him: and when he was come near, he asked him, What wilt thou that I should do unto thee? And He saith, Lord, that I may receive my sight.

And Jesus said unto him, Receive thy sight: thy faith hath made thee whole.

And immediately he received his sight, and followed him, glorifying God: and all the people when they saw it gave praise unto God.

Thursday, March 28th = Nisan 6th

At Jericho

It is difficult to refrain from commenting upon the regard the Master had for human freedom. Those of us who believe that He was the Christ of God must pause to ask ourselves why He did not use His office to open the intellectual eyes of the disciples. Surely

it was not beyond His power to do so, and He must have suffered deeply from the continual misunderstanding of those He loved. The nature of the Temptations, whether objective or subjective, are an index to the ministry. I am hungry, yet I will not satisfy My hunger by the use of My power. And yet when the multitude was hungry He had compassion on them and fed them. Give us a sign, the people pleaded ; but He would give none. The pinnacle of the Temple was high enough to show forth His power of guarding Himself from hurt, but far otherwise He allows the natural and human elements to work their will on Him, that the power of the Spirit might be shown forth in all its might. "He saved others, but Himself He could not save," because He would not.

Coming into Jericho (Luke xviii. 35) a blind man (one of many) who was sitting at the entrance of the city begging, hearing His approach, called out for help. The crowd rebuked the man, arguing, no doubt, that if Jesus is the Messiah He will soon be manifesting Himself, and this blind man will, with his many other companions, share in the general bliss. Dr. Cadman, in his very lucid book, *The Last Journey of Jesus to Jerusalem,* seems puzzled over the manner

of address (pp. 110–112). If the blind man believed at all that He could heal him, he could only believe it on the ground that Jesus was the Messiah, and the ordinary Jew knew no other Messiah than "The Son of David." It is a far-fetched theory that Jesus had enjoined silence upon all the pilgrims of His company. Dr. Cadman does not, I hope, mean to suggest that the crowd was made up entirely of followers of Jesus. Jesus may have had in His own mind the distinction of the Messiah as the Bar Nash-ah (Son of Man) as against that of the traditional Messiah of Davidic lineage, but He would not get the multitude to see it. The rebuke of the crowd was not due to the name by which he addressed the Master, but because he addressed Him at all.

The Master, hearing the appeal of faith, had the man brought to Him and, because of it, healed him.

The accounts in the Synoptics have raised difficulties in many minds. Luke tells us that this thing happened on the Master's entry to Jericho. Mark, giving the name of a man cured as Bartimæus (son of Timæus), says that it was when Jesus was leaving Jericho that the cure took place. Matthew tells us that on the Master leaving Jericho

He healed two blind men. The question that people ask is, Which of the accounts are right? Was it one man when He was entering, or one or two when He was leaving? Those who have seen the blind alms-seekers on a festive occasion, will have no difficulty in concluding that the cured were but a very small number of those who would be found in Jericho. It is, indeed, difficult to understand why there were no more than the four mentioned. One can hardly conceive a place like Jericho, so far down below the sea-level, and so intensely hot, having only four blind men; what one is inclined to think is, that there were only four who had faith and put themselves in Jesus' way, and others wanted alms and not sight. I have no hesitation in accepting each account as an account of fact; that the wording is almost the same, does not in the least trouble me. Faith has only one mode of expression, and it expressed itself in the same way, not only in the case of these four men, but in nearly all similar circumstances of which there is record in the New Testament.

The lessons arising out of the incidents are clear.

I. Jesus is never too busy to listen to us; we are His first and chief care.

II. We must not mind the opinion of the multitude; our needs and troubles always look small and insignificant to other people, no matter how very big they are to ourselves. We will never be a trouble to God if we have real need; He will delight to stop and answer.

III. Our having faith in God and in Jesus is the one condition essential to the granting of our petition, if in God's wisdom it is good for us to receive the answer we wish.

LUKE xix. 1–28

For those who still feel a difficulty in connection with Marcan and Matthæan accounts, the opening verse of Luke xix. may offer a solution. Jesus went right through Jericho and healed one of the two parties, and the other the next day.

The story of Zacchæus, and the parable of the "Pounds," are peculiar to Luke. The other narrators are too anxious to get on with the other events to stop to tell us of these two.

The chief tax-gatherer of the Jericho district must have been a person specially abhorred by his fellow-Jewish citizens. We get a fine description of his person, "small in stature"; but what he lacked in inches was

made up for by determination; if he cannot see from his own level he will add to his inches by climbing. In the spiritual realm, the same thing is true. If you cannot see things from your own level, just mount upon the wings of faith of some of God's saints and they will enable you to see. The tax-gatherer's object was not to be seen, but rather to see. But those who want to see, generally succeed in being seen also. It was thus with Zacchæus. His desire to see Jesus brought a response from the loving heart. "Come down quickly, for I am to be your guest to-night." This brought forth a chorus of dissent and grumbling. It would seem from the remark in Luke, "they all murmured," that the disciples joined in the unseemly grumbling. Zacchæus, hearing the murmuring, tried to defend Jesus by offering to give half his goods to the poor, and to pay back fourfold to any one from whom he had taken wrongfully. Jesus does not take up the offer of Zacchæus; He leaves him to attend to that at his will. But He makes it very plain that He is to give Zacchæus and his household "Salvation." He had come to seek and to save that which, in Judaism, had no chance of finding itself, the lost and wandered sheep.

Just as He had taken the disciples aside to undeceive them concerning the meaning of the

journey to Jerusalem and the end of it, He now in a parable seeks to do the same for the multitude. Jesus must have felt very keenly the unreality of the situation as the multitude saw it. He was made to sail under false colours, and He wanted them to see His true position, if possible.

The Parable

He compares Himself to a nobleman who was setting out on a journey seeking a kingdom. Before doing so, however, he called his servants and entrusted them with a pound each, telling them to use it to the best advantage. The citizens of the kingdom he was seeking would not have him to rule. "We have no king but Cæsar," they said. Some of the men listening to Him may have been among the multitude when that hypocritical and horrible lie was uttered. But so far as the main body of the citizens are concerned, he became king in spite of them. On his return he makes reckoning with his servants; most of them, he found, had made good use of the money entrusted to them. One of the servants, however, had done nothing with his pound, and is represented as putting forth an astounding

argument (Luke xix. 20–21) : " He came, saying, Lord, behold, here is thy pound, which I kept laid up in a napkin : for I feared thee, because thou art an austère man : thou takest up that which thou layest not down, and reapest that which thou didst not sow." This man is dealt with as he deserves.

The lesson which Christ sought to teach at this juncture was again one of faith. They were to be left with this precious gift, but He tells them faith, like money, ceases to increase when not put in action.

CHAPTER VI

AT BETHANY

Friday, March 29th = Nisan 7th, to Sunday, April 1st = Nisan 9th

MATT. xxvi. 6–13

Now when Jesus was in Bethany, in the house of Simon the leper,

There came unto him a woman having an alabaster box of very precious ointment, and poured it on his head, as he sat at meat.

And when his disciples saw it, they had indignation, saying, To what purpose is this waste?

For this ointment might have been sold for much, and given to the poor.

When Jesus understood it, he said unto them, Why trouble ye the woman? For she

MARK xiv. 3–9

And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box and poured it on his head.

And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her.

And Jesus said,

JOHN xii. 1–9

Then Jesus, six days before the Passover, came to Bethany, where Lazarus was which had been dead, whom he raised from the dead.

There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him.

Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

Then saith one of his disciples,

hath wrought a good work upon me. For ye have the poor always; but me ye have not always with you.

For in that she hath poured this ointment on my body, she did it for my burial.

Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial to her.

Let her alone: why trouble ye her? she hath wrought a good work on me.

For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

She hath done what she could: she has come aforehand to anoint my body to the burying.

Verily I say unto you, Wheresover this gospel shall be preached throughout the world, this also that she hath done shall be spoken of for a memorial of her.

Judas Iscariot, Simon's son, which should betray him,

Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor; but because he was a thief, and had the bag, and bare what was put therein.

Then said Jesus, Let her alone: against the day of my burying hath she kept this.

For the poor always ye have with you; but me ye have not always.

Much people of the Jews therefore knew that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead.

Friday, March 29th to Saturday Evening, March 30th–31st = Nisan 7th–9th

CONTINUING their journey from Jericho towards Jerusalem, the road which runs near Elisha's fountain and Herod's walls would

lead them through some of the wildest parts of Palestine (the wilderness of Judæa). The distance between Jericho and Jerusalem is about twenty miles, but a climb of 3500 feet being involved, it would take them from seven to eight hours.

We are not told where the Sabbath was spent, but from John xii. 1–3 we must infer that it was in the vicinity of Bethany, for as soon as the Sabbath was over, He came into Bethany to begin the fateful week. It would but be in keeping with what we know of His habits, to conclude that He spent the last Sabbath of His life in communion with the Father. Ever since He had left Peræa for Cœle-Syria, we find Him withdrawing more and more. Though He does not refuse help where it is needed and deserved, He seeks for privacy and quiet. The accounts concerning the supper in Bethany raise some difficulties which we must consider before we deal with the supper itself. Matthew's and Mark's accounts are, in the present chapter divisions, made to say that the Bethany supper was two days before the Passover. In John it is stated that it was six days before the Passover. It further appears, from John xii. 12, that it was on Saturday night (that is, according to Jewish reckoning, Sunday

night) that the supper took place. The logical conclusion is, to accept the statement in John, which is definite about the day. This is not in preference to the other Gospels nor yet in contradiction of them. The verses in Matthew and Mark which precede the supper incident do not cover the story of the supper.

The second point is the omission of the supper story from Luke, and its similarity to another story of a meal served in the house of a Pharisee of the name of Simon. It is not evident from our story if the house in which Lazarus and his sisters lived was known by the name of "The house of Simon the Leper," in reference to a former tenant, or if, on the other hand, the supper was held in the house of one by the name of Simon who had been cured of leprosy. In connection with the actual supper, three important points may be noted :

I. The host in Luke vii. 36–50 does not behave as if he had been cured of leprosy. Had this been the case, his attitude to the Master would not have been insolent.

II. The woman who anoints the Master in the house of Simon the Pharisee is a noted sinner.

III. The guests in the house of Simon the Pharisee do not behave as one would expect them to do, if they had with them at the meal one raised from the grave.

The only two points common to the stories is that both were in the house of a man called Simon, and that at both Christ was anointed. In respect to the latter point it is worthy of note that according to Matthew and Mark she "poured it on His head" but, according to John, she "anointed Jesus' feet." The silence of Luke on this matter seems to be a desire on his part to avoid the confusion that the similarity of the stories might raise in the reader's mind. He recorded the one which appealed to him more forcibly.

Taking all the circumstances into consideration, I feel that the two incidents are not different accounts of the same meal, but that they are accounts of two meals on different occasions, and that Luke preferred to relate the one he did, rather than the Bethany one. (For a full discussion of this, see my book on *The Parables*, pp. 55–63.)

Bethany, which is probably the modern El-Azariah (which, it is suggested, is a corruption of "The village of Lazarus"), is situated on

the eastern slope of the Mount of Olives, and for ecclesiastical purposes it was deemed to be within the city of Jerusalem boundaries.

The Master entered the village on Saturday evening (9th Nisan = 30th March).

On Saturday evening, after the third prayer has been said, the pious Jews gather in the homes of their Rabbis or friends to bid farewell to the Sabbath (or, as it is called, "The Queen"). As on Friday, only enough food is cooked to last for the Sabbath, the Saturday evening meal has to be cooked that evening after the Sabbath is over. This makes the supper fairly late in the evening. The time of waiting is employed in discussion of Biblical and national subjects. The Messiah and Elijah are very often the main topics.

The distance between Bethany and the main parts of the city being so short, the news of the Master's arrival at Bethany would soon spread to Jerusalem and would be sure to bring a number out to see Him and Lazarus. The spring evening air and bright moonlight would offer a further inducement for a walk after the Sabbath inactivity, and they very probably would be joined on the way by some of the strangers who were camping about Bethany at the time.

The Palestinian, like most people of the Near East, believes in a hospitable open door at all times. The room in Simon's house would be filled to its utmost capacity. The crowd would not be provided with food for the body, but none would grudge them the food for their souls.

We must now turn to the chief events of the evening. Here we find Martha busy with her household duties, and, on the other hand, Mary absorbed in thought on the coming events. She might well be meditating that by the raising of her brother, the Master had widened the breach between Himself and the Jewish authorities. She senses the measure of the hurt that His kindness to herself and her friends will entail, and her heart burns with a desire to express in some way her appreciation of it all. So she seeks her most precious possession—a litre of the most valuable perfume—and with all the wealth of love she can portray, she tenderly anoints His head and travel-worn feet, and wipes them with the softest thing she can think of—her own hair. What waste! exclaims the thieving Judas. What waste! echo the company. Why, this has a commercial value ; it might be given to the poor! That is so ; it might, but the poor are not the

only needy ones. The rich in spirit or in wealth very often stand in as much need of receiving as any poor ; they are often deprived of that sympathy the human heart so longs for. Mary, at least, on this occasion knew and showed forth her knowledge of true values ; she brought the greatest treasure in her possession and offered it up on the altar of her love. Of all the company gathered in the house of Simon, I dare say that she was the only one who would, without show or pretension, have taken the Master's place on the cross, if substitution had been possible. We can still feel the power of this loving act which has come down through the centuries, and we know the truth of Christ's words that " Wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."

CHAPTER VII

ENTRY INTO JERUSALEM

Sunday, April 1st = Nisan 9th

MATT. xxi. 1–11

And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the Mount of Olives, then sent Jesus two disciples,

Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her : loose them, and bring them to me.

And if any man say ought unto you, ye shall say, The Lord hath need of them, and straightway he will send them.

All this was done, that it might be fulfilled which was spoken by the prophet, saying,

Tell ye the daughter of Sion, Behold, the King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

And the disciples went,

MARK xi. 1–11

And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the Mount of Olives, he sendeth forth two of his disciples.

And saith unto them, Go your way unto the village over against you : and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat ; loose him, and bring him.

And if any man say unto you, Why do you this ? say ye that the Lord hath need of him ; and straightway he will send him hither.

And they went their way, and found the colt tied by the door without, in a place where two ways met ; and they loose him.

And certain of them that stood there said unto them, What do ye loosing the colt ?

and did as Jesus commanded them,

And brought the ass, and the colt, and put on them their clothes, and they set him thereon.

And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed them in the way.

And the multitudes that went before, and that followed, cried, saying, Hosanna to the son of David: blessed is he that cometh in the name of the Lord; Hosanna in the highest.

And when he was come into Jerusalem, all the city was moved, saying, Who is this?

And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

And they said unto them even as Jesus had commanded: and they let them go.

And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

And many spread their garments in the way; and others cut down branches off the trees, and strawed them in the way.

And they that went before, and they that followed, cried, saying, Hosanna: Blessed is he that cometh in the name of the Lord.

Blessed be the kingdom of our Father David, that cometh in the name of the Lord; Hosanna in the highest.

And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out into Bethany with the twelve.

LUKE xix. 29–44

And it came to pass, that when he was come nigh to Bethphage and Bethany, at the Mount called the Mount

JOHN xii. 12–19

And on the next day much people that were come to the feast, when they heard that Jesus was com-

of Olives, he sent two of his disciples,

Saying, Go ye into the village over against you; in the which, at your entering, you will find a colt tied, whereon never man sat: loose him, and bring him hither.

And if any man ask you, Why do ye loose him? thus shall ye say to him, Because the Lord hath need of him.

And they that were sent went their way, and found even as he had said unto them.

And as they were loosing the colt, the owners thereof said unto them, Why loose ye the colt?

And they said, The Lord hath need of him.

And they brought him to Jesus: and they cast their garments upon the colt, and they set Jesus thereon.

And as he went, they spread their clothes in the way.

And when he was come nigh, even now at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice, and praise God with a loud voice, for all the mighty works that they had seen,

ing to Jerusalem, took branches of palm trees and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord.

And Jesus, when he had found a young ass, sat thereon; as it is written,

Fear not, daughter of Sion: behold, thy king cometh, sitting on an ass's colt.

These things understood not his disciples at first: but when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him.

The people therefore that was with him when he called Lazarus out of the grave, and raised him from the dead, bare record.

For this cause also the people met him, for that they heard that he had done this miracle.

The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? Behold, the world is gone after him.

Saying, Blessed be the King that cometh in the name of the Lord : peace in heaven, and glory in the highest.

And some of the Pharisees, from among the multitude, said unto him, Master, rebuke thy disciples.

And he answered and said unto them, I tell ye that if these should hold their peace, the stones would immediately cry out.

And when he was come near, he beheld the city, and wept over it,

Saying, If thou hadst known, even thou, at least in this day, the things that belong unto thy peace ! but now they are hid from thine eyes.

For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee ; and they shall not leave in thee one stone upon another ; because thou knewest not the time of thy visitation.

The Saturday evening meals were both of a social and religious nature, and therefore lasted longer than any other meals.

At the present day, the topic of conversation during the Saturday evening gathering is the Messiah. The songs which are chanted have all the Messianic hope as their basis. One of the hymns is dedicated to Elijah and the refrain runs, " Elijah the prophet, Elijah, the Tishbite, may Messiah Son of David soon come to us." I have no doubt that the Messiah has always been the topic of discussion among the pious Jews at these evening meals. How long they remained at the supper in Simon's house we have no

means of telling ; as a rule such gatherings last well into the morning hours.

At any rate the Master went into the city. Before entering the city, the road from Bethany led them over the Mount of Olives. Coming to the Mount of Olives, the Master sends two of His disciples to Bethphage to bring Him a colt that He might ride into the city upon it. He tells the messengers that they would find the ass and colt, and if they were asked why they were taking the animal, to answer, "The Lord hath need of it."

We need not speculate concerning Jesus' knowledge about the presence of the animals. It seems that the owner was known to Him, and it may quite well be that He had seen the animals when going to, or coming from, Jerusalem.

The real problem is, Why did Jesus want to ride in to the city at all—why not walk in ? He had done many journeys on foot ; surely it was not to save Himself the fatigue of a mile's walk that He wanted the animal ? What was it for, and why an ass and not a horse or mule ? Matthew and John quote a prophecy from Zechariah ix. 9 as the reason for His doing this thing. Mark and Luke say nothing but state the fact.

The explanation seems to me to lie in the

fact that the Master knew of the acclamation with which the people were to receive Him, and that if He walked in and the people came out to meet Him, as they did, He would offend the Roman governor, who would look upon it as a " triumphal entry " in a military sense, and might find cause to look upon it as an offence against the Emperor. In coming riding upon an ass, no such construction could be put upon His action ; neither Romans nor Jews would put a political interpretation upon such a humble entry. Jesus sought to keep clear of political entanglements, and His entry riding upon an ass, which was considered the poor and lowly man's beast of burden, would at once remove all thoughts of kingly " triumph." The Romans would probably think, " only another strange religious ceremony of these strange people."

Matthew and John, writing much later than the event, found the passage in Zechariah to fit the incident, and, in a way, to explain it, and who can deny its fitness ? He was entering Jerusalem, not as her accepted king, but " lowly "—and the lowliness was especially emphasised by His riding upon an ass.

In Zechariah it is said, " Riding upon an ass, and upon a colt, the foal of an ass." You cannot ride upon two animals at the same

time! One would simply have said, "A colt of an ass," but the East is fond of emphasis. Mark, Luke, and John join in telling us it was a "colt"; Matthew gets a little entangled in our Hebraism, but does not suggest that Jesus rode both animals at the same time!

The scene that follows is too vividly described in the Gospels to need any comment. The same tragedy of misunderstanding dogs the Master's steps. "He is going to usher in the Messianic kingdom; He is the Messiah, the Son of David, and is coming in the name of Jehovah," was their thought. The crowd cast their garments on the road; they strew it with palm branches; they make it a road fit for a king.

The disciples seem to have joined with the crowd in the Hosannas. All Jesus' words to them about His impending suffering and death had found no place in their scheme of things. The Pharisees were annoyed at the acclamations and said, "Master, rebuke Thy disciples." His answer was, "If I stop them, the very stones will speak." No truer king did Jerusalem ever welcome, and the disciples and the crowd were unconsciously right, though their expectations were wrong. He had tried to enlighten them, and had

failed; yet they were to learn in the end, and for that He must wait.

The disciples, busy in the enjoyment of the honour rendered to their Master, did not trouble to look at Him; they were sure He was sharing in their joy. But one who was very near to Him, watching, noticed the Master weeping, and heard Him say the words found in Luke xix. 42–44: "If thou hadst known in this day, even thou, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come unto thee, and thine enemies shall compass thee around, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

How very human the Master was! Sometimes we feel bereft of companionship. We know that no amount of explaining will make others see our viewpoint. Then we address ourselves to inanimate nature, feeling this self-expression a relief to our grief. Jesus' loneliness amidst the chanting and misunderstanding crowd had at first been manifested by His tears. The Pharisees had broken in upon His silence, and now He gave expression to His feelings in the most moving soliloquy

over their misguidedness and the resultant fate of this wonderful city with its great history and ideals. If only they, with their glorious history, could have perceived His spiritual message! But the crowd went gaily on its way, unheeding His sorrow, which became keener as He saw the crowd grow larger and larger. It was not the Master alone who was discomfited; the city leaders also were in despair. "The whole world is gone after Him," they thought, "and we must put a speedy end to His activities." Arriving in the city, Christ goes into the Temple, and as it is late in the afternoon, and He would avoid further conflict, He lingers for a while, till His soul is restored within Him, and then returns to Bethany.

It will be noticed that I give preference to St. Mark's order (Mark xi. 11). If they came into the city late in the afternoon, a good deal of the ordinary routine would be over, and possibly the money-changers would be away by that time. Another factor that influenced Christ in refraining from action on that day, was His need for quiet and repose, after the immense mental and spiritual strain of the journey. With His sympathies, He understood also the peculiar difficulties of the city leaders. He may have had many more

reasons which we do not see. On the whole I am inclined to think that Mark follows the question of time more closely in this day's incidents than do the others.

The lessons that the entry into the city leaves on one's mind are many, but the chief are those that set forth the true character of the entry, which was anything but a triumphal one, save that in the sense that He ever triumphs. His using the means He did to enter the city shows His own estimate of that act, and it denotes His humility. His address to the city may well be set down amongst the most beautiful and pathetic orations; could the stones have thought, they would have been less blind and perverse than the people—they would have shrunk from the horrors of the coming devastation. The vision of the utter and absolute destruction that awaited the City of the Kings, to His sensitive, suffering heart, must have added a load that was nigh unbearable.

CHAPTER VIII

Monday, April 2nd = Nisan 10th

WHILE the actual Feast of Passover begins on the 14th of Nisan, the 10th of that month marks its commencement unofficially, for according to the law, on this day (Ex. xii. 1–6) the Israelite had to select his Paschal sacrifice. It is commonly thought that this had to be a lamb, but the passage in Exodus shows it could either be a lamb or a goat. Since the first great exile (722 B.C.) when the Northern tribes were vanquished, Jerusalem had become the centre of Jewry's hope. After the exile of 586, this feeling deepened.

The "Priestly Code" accordingly lays it down that the Jews should go to Jerusalem thrice a year, but if that were impossible for those Jews who resided at a long distance from Jerusalem, they were expected to appear at Jerusalem at least once, namely, at the Passover season.

During that visit the Temple tribute was paid, which varied in amount, for at one time

it was one-third of a shekel, at others it was half a shekel. All visitors used the opportunity afforded them by their presence in Jerusalem to pay their vows and to offer such sacrifices as were required by the law.

It was with a view to helping members of the Diaspora that the Temple authorities had made arrangements by which sacrifices were obtainable in the vicinity of the Temple. They also selected a number of people for money-changing. As tribute to the Temple was legal only in the Jewish coin, the Jews coming from various countries naturally had only the money of the country from which they came. It was in order to change the money that they brought with them into that of the Temple currency that these money-changers were given their stances in the vicinity of the Temple. Both the sellers of sacrifices and the money-changers paid the Temple authorities for this privilege.

Towards the end of the Maccabean age, and especially during the reign of Herod, when the high priesthood was sold to the highest bidder, the revenue from vendors and money-changers was enormous, and owing to this these traffickers were allowed to invade the courts of the sanctuary itself. The efforts of men like Simon, the grandson of

Hillel and Baba ben Buta, to do away with the nefarious traffic availed nothing. Abu Shaul cursed the high priests for this sacrilege, and *Tractate Pesachim* has the following comment on the matter: "Go hence, ye sons of Eli; you defile the Temple of Jehovah." Annas, the high priest at this time, and his progeny, were special offenders in encouraging this unholy traffic.

Is it to be wondered at that the Master, both at the commencement of His ministry and now when the ministry was drawing to a close, showed His resentment at the desecration of His Father's house?

It was peculiarly fitting that the "cleansing of the Temple" should have taken place when it did, for the traffic in money-changing and sacrifices reached its height on that day. But before going into the details of the cleansing, we must rejoin the Master and His disciples somewhere on the Mount of Olives.

All the Gospels join in telling us that it was about Bethany that the Master spent His evenings during this week. It should be remembered that the Mount of Olives, including Bethany, was within the limits of Jerusalem, for ecclesiastical purposes. We may take it for granted that it was not in

the house of Lazarus and his sisters, but rather in the open country, that the evenings were spent.

The Fig Tree

As the Master and His disciples were making their way to the city, He saw a fig tree in the distance which had leaves on it. This tree (*Ficus Cusica*, of the natural order, Urticaceæ) is a native of the Levant, though it is also found in India. It is commonly believed that the fruit of this tree appears simultaneously with the leaves. This is an error; in point of fact, the flower and leaf appear together. The fruit matures from the middle of August to October, according to the district. In Palestine the fruit, which is pear-shaped and sweet, is eaten green, or picked when ripe, and dried. It is a very useful food and is also used for making brandy. Mark's statement that the time of figs was not yet, is quite in keeping with the facts, as it was the month of April. If the time of figs was not yet, neither was it the time of leaves, and these leaves indicated a disordered state of the tree. Its deceptive state induced the Master to use it as the vehicle of a lesson for His disciples. Speculations as to the lesson the Master meant to teach have been

wide and wild. Matthew and Mark give us the lesson definitely. It was a lesson of faith. Was such a lesson specially needed at this time? Surely it was.

It will be noticed from the Gospels' record that the Master was hungry. It has been suggested that He was observing the usual Monday fast. It may be pointed out in the first place that this fast was not of Old Testament injunction, and therefore not likely to be observed by the Master. In the second place, had He been observing a fast, He would surely not seek to break it at such an early hour. Incidentally, it may also be pointed out that if the Master was staying in the house of His friends at Bethany, He would hardly have been allowed to leave the home hungry.

We follow them into the Temple. The first act of the Master is to drive out the money-changers and sacrifice vendors. His expulsion of these rogues, who were paying goodly sums to the high priest for their stances, could not but widen the breach between Him and the authorities, though, on the other hand, it must have been welcomed by the people, because of the exorbitant charges.

This new popularity resulted in the blind and lame flocking once more to His healing

touch. Even the children, who had come up with their parents to the feast, and had witnessed His healing and strengthening power, raised their voices in "Hosanna to the Son of David." No sweeter chant had been raised in the Temple since the days of Judas Maccabees. Inevitably, however, the adoration enraged the chief priests and scribes, and they turned upon the Master, demanding that He should silence the children. But with effortless genius, He recalled and quoted Psalm viii. 2, "Out of the mouth of babes and sucklings thou hast perfected praise."

On reviewing the incidents of the day, the following points stand out amongst others:

1. While it is not positive proof that the Master did not expect to live to eat the regular Passover, we cannot help wondering at the silence concerning the buying of the Paschal lamb.

2. For those who find it difficult to reconcile the account in St. John's Gospel concerning the cleansing of the Temple at the beginning of the ministry and that of our Synoptists towards the end, the existent state of affairs could not but rouse the righteous indignation of the Master on every occasion that He came up to the feasts. It surely

does not require the elaborate and ingenious arguments of some of our commentators to prove that abuse such as this would call forth a protest from the Master more than once.

3. The fig tree teaches us the lesson of Faith and of His abhorrence of deception, which had special bearing upon His condemnation of wickedness in high places where religion is used for selfish ends.

4. But the last lesson is the tenderest of all. If our life continue in childlike piety towards our Heavenly Father, how pure and acceptable will our praise be to Him.

CHAPTER IX

Tuesday, April 3rd = Nisan 11th

MATT. xxi. MARK xii. 1–12. LUKE xx. 9–19.

THE mere enumeration of the events of this day leaves us bewildered. We must take a glance at each event, though it be but a fleeting one.

The first event of the morning, according to Matthew and Mark, was the comments by the Master on the withering of the fig tree to which Peter had called His attention. The Master's answer is, "Have faith in God." Their faith needed strengthening. He was not ushering in a kingdom as they expected, and He knew that they had trying days before them, so that all He could do was to appeal to their faith in God. The appeal was successful in the case of eleven out of the twelve; on Judas it was lost.

If the disciples' faith held fast because of their attachment to Him, He met with a challenge from other quarters which, though

He dealt with it effectively, tended to deepen the hatred and the malice of His opponents. Their former explanations that Jesus was in league with Satan had lost effect. His actions were speaking to the multitude louder than their words, and the events of the previous day made the authorities decide to adopt a different line of action. They would appeal to the people on the basis of the authority vested in them as the successors of Moses and the Prophets. This appeal they were sure would have its response. They approached Him with the question, "By what authority doest thou these things?" The question was a legitimate one, as they themselves were the recognised national authority. But the question was not genuine, but was put as a means of proving their own case. Jesus did not allow this subterfuge to go unchallenged. "Is it human or divine authority with which you are concerned?" He asks. "John the Baptist furnishes a good point in question. Was his authority delegated from you or from God?" This they would not answer, for whichever way they answered, every one would see the weakness of their argument. On their refusal to answer His question, He refuses to answer theirs, only remarking that while they acknowledged the authority of the

Baptist, they yet did not heed his teaching. Turning to the bystanders, He then proceeds to explain the true meaning and seat of authority.

I. Paternal authority. For the purpose of illustration, He puts it in a parable (Matt. only. Matt. xxi. 23–32). A father has two sons, and he asks each to go to work in his vineyard. One says he will go, but does not; the other at first refuses to go, but does eventually go. The lesson is, that it is not enough merely to make a show of obedience to authority; it is the actual doing of the father's will that constitutes true recognition of this authority.

II. Divine authority. He next turns to authority as manifested in the Prophets (Matt. xxi. 33–36, Mark xii. 1–12, Luke xx. 9–19). These their leaders claim to be the heirs of, but they had killed the very people who had this divine authority. This is also put into parable form, and has for its background the Isaiah parable, with God as the husbandman, but He adds that He is the heir whom God sent. As they had killed the Prophets they will also kill Him, but for their wickedness God will destroy them and their city.

III. The last example is that of Kingly

authority (Matt. only. Matt. xxii. 1–14). Here the king is the Divine King. The Messianic ideal looms large in this parable. The Divine King has sent them His invitation to the Messianic feast, and they not only refused it, but some of them even killed the stewards who came to invite them. The King bids His stewards extend the invitation to all who will come. They had made light of the King's authority, and so they will not share in the Messianic glory.

The argument against them is complete. They neither obey God as Father, except in empty phrases, nor do they obey Him as God, for they kill His prophets and usurp their authority. They even refuse His special invitation into the kingdom, where they would have rejoiced in His Son's Messiahship. (For fuller details, see my book on *The Parables*, pp. 219–229.)

The Herodians

Matt. xxii. 15–22	Mark xii. 13–17	Luke xx. 20–26
Then went the Pharisees, and took counsel how they might entangle him in his talk.	And they sent unto him certain of the Pharisees and of the Herodians, to catch him in his words,	And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of
And they sent out unto him their	And when they	

disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man; for thou regardest not the person of men.

Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites?

Shew me the tribute-money. And they brought unto him a penny.

And he saith unto them, Whose is this image and superscription?

They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's.

When they had heard these words, they marvelled, and left him, and went their way.

were come, they said unto him, Master, we know that thou art true, and carest for no man; but teachest the way of God in truth: Is it lawful to give tribute to Cæsar, or not?

Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? Bring me a penny that I may see it.

And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cæsar's.

And Jesus answering, said unto them, Render to Cæsar the things that are Cæsar's, and to God the things that are God's. And they marvelled at him.

his words, so that they might deliver him into the power and authority of the governor. And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly.

Is it lawful to give tribute to Cæsar or no?

But he perceived their craftiness, and said unto them, Why tempt ye me?

Shew me a penny. Whose image and superscription hath it? They answered and said, Cæsar's.

And he said unto them, Render therefore unto Cæsar the things that are Cæsar's, and unto God the things that are God's.

And they could not take hold of his words before the people: and they marvelled at his answer, and held their peace.

Sectarian differences in Judaism have always exercised great power, and on this day we see them in combined action against the Master. The authorities were silenced, their trap had failed completely; they therefore instigated the other parties to action against Him. "If we cannot get Him, we will see that no party remains in favour of Him," they said. First they incited the Herodians. Something has already been said about the origin of this party. They had become a very strong factor in the State, and while they were not friendly to the Romans, they stood by the Herods. Time after time the nation would have revolted, because of the burden of taxation that Rome levied upon them; but the influential Herodians, who had some of their party appointed to high offices (*i.e.* the high priesthood), dissuaded the people from this course. Rome, of course, was well able to keep Palestine in subjection by military force, but since the Herodians could do so by persuasion, they preferred that way. Thus Rome felt itself under obligation to the Herodians. The question the Herodians put to the Master was one which divided the nation, and no matter which way it was answered, they thought, it would go against Him. They did

not expect to have to answer the question themselves. Into this awkward position Jesus easily put them. "What do you pay tribute with? You pay in coin. Now whose image does the coin bear?" "It is that of Cæsar," they said. "Then, since you do not refuse to deal with Cæsar in your daily affairs, is it not just a matter of honesty that you should give back to Cæsar what is his?" He drives home another point by adding that they should also give to God what is due to Him. The Herodians were not only discomfited, they were brought face to face with their duty to God. In spite of this very definite refusal to be made a party in political matters, and the direct way He pointed them their duty, one of the charges brought against the Master was, "We found this man perverting our nation, and forbidding them to give tribute to Cæsar" (Luke xxiii. 2).

The Sadducees

Matt. xxii. 23–33	Mark xii. 18–27	Luke xx. 27–40
The same day came to him Sadducees, which say that there is no resurrection, and asked him,	Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,	Then came to him certain of the Sadducees, which deny that there is any resurrection; and they asked him,
Saying, Master, Moses said, If a	Master, Moses wrote unto us, If	Saying, Master,

man die, having no children, his brother shall marry his wife, and raise up seed unto his brother.

Now there were with us seven brethren: and the first, when he had married a wife, died, and having no issue, left his wife unto his brother: likewise the second also, and the third, unto the seventh.

And last of all the woman died also.

Therefore, in the resurrection, whose wife shall she be of the seven? for they all had her.

Jesus answered and said unto them, Ye do err, not knowing the scriptures, nor the power of God.

For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

But as touching the resurrection of the dead, have ye a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

Now there were seven brethren: and the first took a wife, and died, leaving no seed.

And the second died; neither left he any seed: and the third likewise.

And the seven had her, and left no seed: last of all the woman died also.

In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife.

And Jesus answering, said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God.

For when they shall rise from the dead, they neither Moses wrote unto us, saying, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother.

There were therefore seven brethren, and the first took a wife, and died without children.

And the second took her to wife, and he died childless.

And the third took her, and in like manner the seven also: and they left no children, and died.

Last of all the woman died also.

Therefore in the resurrection whose wife of them is she? For seven had her to wife.

And Jesus, answering, said unto them, The children of this world marry and are given in marriage.

But those that shall be accounted worthy to obtain that world, and the

not read that which was spoken unto you by God, saying,

I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but the living.

And when the multitude heard this, they were astonished at his doctrine.

marry, nor are given in marriage; but are as the angels which are in heaven.

And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?

He is not the God of the dead, but the God of the living: ye therefore do greatly err.

resurrection from the dead, neither marry nor are given in marriage:

Neither can they die any more: for they are equal unto the angels; and are the children of God, being the children of the resurrection.

Now, that the dead are raised, even Moses showed at the bush, when he called the Lord the God of Abraham, and the God of Isaac, and of Jacob.

For he is not a God of the dead but of the living: for all live unto him.

Then certain of the scribes answering said, Master, thou hast well answered.

And after that they durst not ask him any question at all.

Religion and politics were never separate entities in Judaism. The State was right only when it conformed to the will of God. This was their theory; in practice it was

different. The Sadducees were liberals in politics, and agnostics in their attitude to knowledge. One hobby they rode to its death, and this was their disbelief in a future life. It is only just to add that the Old Testament had no doctrine of the future; early Judaism was not an individualistic religion, but a nationalistic one. The nation will live—that was its doctrine—and the individual will live in the nation. That a patriarchal religion implied a religion which had the kernel of a doctrine of a future life in it, is set forth by the Master, and its logic is very evident. The Chinese have no doctrine of the future as such, but in their ancestor worship they show their belief in the continued existence of the individual. Those who claim that there is no trace of immortality in the Old Testament will do well to consider the Master's answer. While Pharisaism had built up an elaborate resurrection doctrine, mainly on Zoroastrian lines, the worldly Sadducees made fun of the whole idea, and they now brought the matter to the Master, citing an example which is indicative of their materialism. The answer is crushing, "You ask this because you do not know the scriptures, nor yet have a spiritual view of the hereafter." It should

be noticed that the Master's answer does not follow the traditional line, nor the Zoroastrian, both of which believed in a continuance of the marriage bond in the hereafter. The answer pleases a Scribe, and he tells the Master so.

The Lawyer

Matt. xxii. 35–40

Then one of them, which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law ?

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbour as thyself.

Mark xii. 28–34

And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all ?

And Jesus answered him, The first of all the commandments is, Hear, O Israel ; the Lord our God is one Lord :

And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment.

And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.

And the scribe said unto him, Well, Master, thou hast said the truth : for there is one God ; and there is none other but he :

And to love him with all the heart, and with all the understanding, and with all the soul, and with all the

strength, and to love his neighbour as himself, is more than whole burnt-offerings and sacrifices.

And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

The last question is that of a lawyer, and it is technical. There is a tradition that tells that the person in question was Saul of Tarsus, but that we cannot go into here. The question is asked on the basis of the Law, and is more in keeping with the type of question generally put to the Rabbis of that day. It was a metaphysical question and it was answered as such ; but it is to be noticed that the answer is not so much Jesus' conception of the greatest commandment as how the Law conceived of it.

All the questioners had been answered worthily with the calm and heavenly wisdom of the Son of God. On human as well as Divine ground, He had vindicated His authority to teach and lead.

While they were still in the women's court, some Greeks came to the outer court and sent in to ask Philip to come and see them. They wished an introduction to the Master. Why Philip should have been asked to introduce them is not clear ; possibly it was because of the Grecian name he bore. Philip

communicated their desire for an interview to Andrew, and Andrew told the Master about it. This incident is given to us by St. John only (xii. 20). The answer must have startled them, for it was not a direct answer to their request, but rather an answer to the significance of the event. To Jesus this was an indication of His rejection by the Jews, and the promise of His universal acceptance. It would seem that He did not accede to the request, but continued His discourse, labouring under the influence of the deepening shadows, for this was His farewell to the Temple; He was to leave it, to return no more to it in the body.

Near by where they stood was the Temple treasury. They saw the rich making big donations, but the keen eyes of the Master saw a special significance in two mites, offered by a widow in threadbare raiment. They were her all. The rich gave of the abundance of their possessions; the widow had nothing left. True giving is giving which costs something to the giver—giving which means suffering. God gave His only Son, and we must give with the same abundant spirit.

MATT. xxii. 41–46

While the Pharisees were gathered together, Jesus asked them,

Saying, What think ye of the Christ? whose son is he? They say unto him, The Son of David.

He saith unto them, How then doth David in spirit call him Lord, saying,

The Lord sayeth unto my Lord, Sit thou on my right hand, till I make thy enemies thy footstool?

If David then call him Lord, how is he his son?

And no man was able to answer him a word, neither durst any man, from that day forth, ask him any more questions.

MARK xii. 35–37

And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the Son of David?

For David himself said by the Holy Ghost, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

David therefore himself calleth him Lord; and whence is he then his son?

And the common people heard him gladly.

LUKE xx. 41–44

And he said unto them, How say they that Christ is David's son?

And David himself saith in the book of Psalms, The Lord saith unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

David therefore calleth him Lord, how is he then his son?

The Master had now effectively silenced His opponents. Turning interrogator, He asks, "You say Christ is to be the Son of David, but He is greater than David. How can that be?" The point that stands out in the quotation is that Christ was to be greater than

David, and so in that sense He cannot be David's son. We have seen how vague the idea of David's lineage was. Christ was to be three things at the same time—He was to be pre-existent, He was to come as it were out of the blue, and He was to be David's son. To this confusion of thought Christ addressed Himself, showing them that in Psalm cx. what they were actually saying was, that David, by the guidance of the Holy Spirit, speaks of the Messiah as his Master, and he speaks to him in his own time. How, He asks them, can one speak to his son, who is yet unborn, as his lord?

The Master thus showed them how very far theoretic Messianism was from reality, and how their reading of the Scriptures was a mass of contradictions.

Let us beware of side-tracking issues with sophisms. It is a mistake to conclude from Christ's question that He disdained being "of the seed of David according to the flesh." The issue He raised was quite clear. They could not have a son of David who existed before David. He was from the beginning in the spiritual sense, He was David's Lord, and in no spiritual sense whatever was He his son.

MATTHEW xxiii. MARK xii. 41–44. LUKE xx. 45–47

Mark and Luke give us a bare outline of the discourse that followed, while Matthew gives us the full text. Matthew's account takes us back once more to the earlier part of the day.

In so far as authority is a necessity you must recognise the scribes and Pharisees. They represent what is authoritative, but, while admitting this, be not blinded to the facts. They delight to sit in the seats of Moses and the prophets, not because of the sanctity it offers, but because of the opportunity it affords them of burdening the people. They use religion as a tool for furthering their own power and selfish ends. All this the Master speaks of in most scathing words, which end in His heart-yearning cry over Jerusalem as it was, owing to the wickedness of the authorities.

MATTHEW xxiv.–xxv. MARK xiii. LUKE xxi. 5–37

Leaving the Temple, the Master and the disciples made their way over the Brook Kedron to the Mount of Olives. Here He sat down to take a last look at the Temple. The disciples came to Him, pointing out how very magnificent and beautiful the Temple

looked. In the accounts that follow, we have a very precise description of the destruction of the Temple.

The discourse which follows is of too great importance to deal with here, for it raises issues that are beyond the immediate purpose of this book.

Much has been said about the Parousia (the return of Christ). As I have pointed out in connection with Judaism, the hope of the coming Messiah has been its life-giving hope. It is equally clear that the Apostolic Church and its immediate successor had very definite ideas concerning the return of Christ. I do not think I am putting it too strongly when I say that the risen Christ was the centre of their experience and the return of Christ the centre of their hope. Our reading of the Synoptists as well as of the Fourth Gospel cannot but lead us to the conclusion that this hope of the return had its origin in the sayings of the Master Himself. It is true that the sayings concerning His return cannot be systematised into a dogma, but they are nevertheless in the records, and cannot be lightly set aside. It is the task of theology to give Christians at large definite guidance in this matter. In the Matthean records, two parables are recorded which should be our

line of guidance, namely, Matthew xxv. 1–13, the responsibility of torch-bearing, and Matthew xxv. 14–30, the responsibility of using the talents given to us to good purpose. These two definite thoughts should be heeded if we are to be found ready (when it be His will to come back into our midst) to receive Him and to answer for the stewardship entrusted to us.

He closes these discourses with a personal note relating to the Passion. Only two days more and He, their tender Shepherd, shall be taken from them, and God will smite the Shepherd and scatter the flock. Though the shadows will triumph for a time, yet there will follow the glory of the spiritual presence which will make them forget these shadows and enable them to live in the continual sunshine of the triumphant and risen Christ.

CHAPTER X

Wednesday, Nisan 12th, to Thursday, 13th = April 4th, 5th

No records have been left to us of the happenings between the last discourse on Tuesday evening and Thursday evening when the Last Supper was observed. Perhaps we ought not to seek to pry into the sanctity of these days; yet, as we recall how He ever sought communion with God the Father in times of great strain, we can picture Him among the fragrant fields of Judæa, seeking rest and refreshment of spirit before His last great ordeal. The day of His death was at hand; He had so far fulfilled the will of God, as became Him whose pleasure and single aim in life that will was; and now that men were busily engaged in laying their wicked plans for His destruction, He must have absented Himself from human eyes to feel in all its power the nearness of God His Father. And in this silence we learn of Him how to strengthen and refresh our souls when the

things of life overburden us; how much more necessary this must be for our frail humanity than for the Christ of God.

Turning our gaze from the Mount of Olives to the city we see there how evil was working against Him. The Fourth Gospel allows us a peep into the counsel of the high priest and those associated with him. The betrayer was there, making his bargain, and Caiaphas was giving his verdict that " It was expedient that one man should die for the people."

Many opinions have been put forward concerning the betrayer, the most charitable one being that Judas hoped to force the hand of the Master so that He would declare Himself the Messiah. Others have represented Judas as a base, money-loving man, which is more in accordance with the Fourth Gospel description of him as a thief, and the Early Church tradition, which shows him in no better light.

CHAPTER XI

Thursday Evening, Nisan 13th, to Friday Evening, Nisan 14th = April 5th, 6th

We have now come to the last day in the Master's earthly life.

To facilitate our study of it, it will be well to divide it into four periods :

I. The Last Supper.
II. Gethsemane and the arrest.
III. Christ before the high priests, Pilate, and Herod.
IV. His crucifixion, death, and burial.

While we would desire to follow His steps on this memorable day without disturbing thoughts, yet, as we follow, they come crowding in on our minds.

I. The Last Supper

The first point which is raised is, as to whether this Supper was the usual Paschal supper. If it was, was it eaten on the appointed night, namely, after sunset of the 13th day of Nisan = Nisan 14th ?

To this question varied answers are given in the Gospels themselves, and commentators from the earliest times have sided with either the Synoptists or the Fourth Gospel.

Exodus xii. 1–12 will suffice to show that the natural conclusion is that the Paschal victim was killed after sunset of the 13th of Nisan (that is, according to Jewish counting, the 14th of Nisan). It is true that both Josephus and the Talmud indicate that it was legal to begin the killing of the victim after 3 p.m. on the 13th, but this was only allowed because it became impossible to do the killing at twilight. Josephus tells us that, one year in his time, there were more than six hundred thousand victims slain. Since the blood of the victims had to be sprinkled on the Temple altar, it became impossible to deal with the matter during the short period of " twilight," or " between the evenings." It was arranged to allow slaughter after 3 p.m. on the 13th day. The 14th, which began at sunset, was a feast day, and no work was allowed on it. The feast of unleavened bread commenced at sunset of the 14th, when the 15th began. These points seem clear.

When we turn to the Gospels we are thrown into complete confusion. Matthew, Mark, and Luke speak of the day of killing the

Paschal victim and that of unleavened bread as the same day.

Matt. xxvi. 17	Mark xiv. 12	Luke xxii. 7
Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the Passover ?	And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover ?	Then came the day of unleavened bread, when the passover must be killed.

This is a contradiction in terms and must, at once, be ruled out as impossible. It is inconceivable that any Jew should make such a blunder, and the only way I can explain this is to look upon the verse as a late insertion, or a disregard of the facts. In Matthew xxvi. 5, Mark xiv. 2 : " But they said, not on the feast day, lest there be an uproar among the people," they make it quite clear that the arrest could not have taken place on the feast day. Further, the Synoptists unconsciously bear witness against themselves. Mark xv. 46 : Joseph of Arimathæa is represented as buying linen—a thing he could not have done had it been a feast day, nor could the women have prepared spices and ointments as Luke xxiii. 56 informs us they did. As will be seen from our observations

about the "Trial," it was against the law to try a person on a feast day. All these facts lead us to one conclusion, namely, that the Master was crucified on the 13th of Nisan, and that the "Last Supper" took place on the night which commenced the 13th day of Nisan.

From the negative factors in the Synoptists we turn to those of the Fourth Gospel. Chapter xiii. is very definite that the "Supper" took place before the "Passover." In xviii. 28, the writer is clear that the Jews had not yet eaten the Paschal victim, and we know it had to be eaten before midnight. Again, in xix. 14, the writer tells us it was the "Preparation of the Passover." It is quite conclusive from the Fourth Gospel that the day of the Crucifixion was also the day of preparation—that is, the day on the afternoon of which the Paschal victim would be killed, to be eaten on the following evening. St. Paul in two passages, 1 Corinthians vii. 5, xv. 20, implies that Jesus was the "Pascha and Paschal victim," but this may mean much or nothing. If we take the Synoptists' accounts and those of the Fourth Gospel, and relate them to Jewish usages, only one conclusion is possible, namely, that Jesus was not alive on the morning of the day on which the Jews

ate the Paschal victim, but was crucified on Preparation day.

If we allow that the Synoptists are not accurate about the terms they use to mark the day, we cannot say the same about the "Last Supper." All the Synoptists are very definite that it was the "Passover" that was eaten on that night. The nature of the Supper leads us to suppose that it was the "Passover." The conclusion I have come to, namely, that the Master ate the Paschal supper a day before the official time, is not new. It has been put forward and rejected, but in spite of the rejection by some very competent scholars like the late Dr. Edersheim, I cannot but come back to this conclusion. It was quite legitimate for the law (Numbers ix. 14) to put the Passover off for a month, when the person could not partake of it because of ceremonial uncleanness. Jesus could surely anticipate the feast by a day; He was the Lord of the Feasts as well as of the Sabbath. He was not to be allowed to eat the Passover at the right time, so He would make the right time that on which He could eat it.

The Supper

If the Master and disciples did eat the Passover, it follows that the victim's blood was not sprinkled over the Temple altar. The Paschal victim, unlike the rest of the sacrifices (which had to be killed by priests only), was killed by the people themselves.

It would seem that the Master Himself had made the arrangements for the " Supper."

MATT. xxvi. 18–19

And he said, Go into the city to such a man, and say unto him, The Master saith, My time is at hand ; I will keep the passover at thy house with my disciples.

And the disciples did as Jesus had appointed them ; and they made ready the passover.

MARK xiv. 12–17

And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover ?

And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water : follow him.

And wheresoever he shall go in, say ye to the goodman of the house, The Master saith, Where is thy guest-

LUKE xxii. 7–14

Then came the day of unleavened bread, when the passover is killed.

And he sent Peter and John, saying, Go and prepare us the passover, that we may eat.

And they said unto him, Where wilt thou that we prepare ?

And he said unto them, Behold, when you are entered into the city, there shall a man meet you, bearing a pitcher of water ; follow him into the house where he entereth in.

And ye shall say

chamber, where I shall eat the passover with my disciples ?

And he shall shew you a large upper room furnished and prepared : there make ready for us.

And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

And in the evening he cometh with the twelve.

unto the goodman of the house, The Master saith unto you, Where is the guest-chamber, where I shall eat the passover with my disciples ?

And he shall shew you a large upper room furnished : there make ready.

And they went, and found as he had said unto them, and they made ready the passover.

And when the hour was come, he sat down, and the twelve apostles with him.

It should be noticed that the place in which the Supper was to be eaten was an inn (*Kath-al-yma*) and not the house of John Mark. The Master could not very well go into a private house at this time to celebrate the feast with His disciples. This room was specially set aside for Him. "He will himself show you a large upper room." Luke tells us that it was Peter and John who were sent, and the sign given them was a man carrying a pitcher of water. The fact that a man would be carrying a pitcher of water

when as a rule the women attend to such things, indicates a prearranged matter. This precaution would be necessary in view of the determination of the authorities to put Him to death. Thus, after sunset on Thursday (when the Jews' Friday began), some time between 6 and 8 p.m., the Master and the ten made their way to the city. They would find it quiet, with deserted streets, as the people would be, according to their law, clearing out all leaven from their houses in preparation for the Passover. This would allow them to reach their inn undisturbed. Following them into the inn yard we see them making their way towards the stables, over which is invariably found the guest-chamber. This being the Passover season, the rooms would be newly whitewashed, both inside and out. The room itself would have little in the way of furniture. A large jar of water with a ladle, and some basins for the washing of the hands, would be found near the door, and the preparations for the meal in the centre of the room. These would consist of a small reed stool about a foot high, on which would be a straw tray about three feet in diameter. On the tray would be the edible parts of the Paschal victim in the centre, with bitter herbs, bread, a flagon of wine,

and cups placed round it. On entering, they would first wash their hands, and then make their way towards the table, where one of the disciples would fill the Master's cup. This He would take, give thanks for the wine with special mention of the festal occasion, and, after drinking about one-third, would circulate it amongst His disciples, who would all taste of it. They would then arrange themselves (in a reclining position) on the cushions in a circle round the table. The bread for blessing, wrapped in a napkin, would be then uncovered; a knife would be passed over it, and then a blessing would again be said. After this the Master would break off a piece, dip it in salt, take a small bit Himself, and pass the remainder round to all the others. It would appear that on this occasion, instead of the usual silence, this was accompanied with the following words of the Master :

MATT. xxvi. 26

And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body.

MARK xiv. 22

And as they did eat, Jesus took bread, and blessed, and brake it, and gave it to them, and said, Take, eat; this is my body.

LUKE xxii. 19

And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me.

How much of the usual Passover ritual was observed, it is impossible to say. It certainly appears, from the accounts which have reached us, that only in certain respects did the Supper follow the usual procedure. We hear nothing of such Rabbinical additions as the drinking of the four cups of wine, of the placing of a cup of wine at the open door for Elijah, or of the usual question and answer concerning the significance of the feast. We do hear, however, of quite a new procedure. The Fourth Gospel tells us of the washing of the disciples' feet by the Master (John xiii. 3–20 ; Luke xxii. 24–30).

If the Lucan passage is in its proper setting, the Johannine passage is very illuminative. Contention for places in the Messianic kingdom had ever been a failing of this little band of followers, and it would appear that it cropped up again on this occasion. To show them how mistaken were their ideas of true worth and service, Christ performed this humble service for them.

Though many of the usual topics of this Paschal evening (such as the redemption from slavery in Egypt) were omitted, yet it would seem, from our accounts in the Fourth Gospel, that a more noble one took its place. There is no page in Scripture that speaks to

the waiting heart like that of John xviii. The other passages, from xiii. onwards, are unexcelled, and though we may only have the substance of the discourse, expressed in the writer's own words perhaps fifty or sixty years afterwards, yet there can be no doubt that the Master Himself inspired them.

MATT. xxvi. 21–25

And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I ?

And he answered and said, He that dippeth his hand with me in the dish, the same will betray me.

The Son of man goeth as it is written of him : but woe unto that man by whom the Son of man is betrayed ! it had been good for that man if he had never been born.

Then Judas, which betrayeth him, answered, and said, Master, is it I ? He said unto him, Thou hast said.

MARK xiv. 18–21

And as they sat and did eat, Jesus said, Verily I say unto you, One of you which eateth with me shall betray me.

And they began to be sorrowful, and to say unto him one by one, Is it I ? and another said, Is it I ?

And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish.

The Son of man indeed goeth, as it is written of him : but woe to that man by whom the Son of man is betrayed ! Good were it for that man if he had never been born.

LUKE xxii. 21–23

But, behold, the hand of him that betrayeth me is with me on the table.

JOHN xiii. 21–30

When Jesus had thus said, he was troubled in spirit, and testified, and

And surely the Son of man goeth, as it was determined : but woe unto that man by whom he is betrayed !

And they began to inquire among themselves, which of them it was that should do this thing.

said, Verily, verily, I say unto you, that one of you will betray me.

Then the disciples looked one on another, doubting of whom he spake.

Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoned to him, that he should ask who it should be of whom he spake.

He then, lying on Jesus' breast, saith unto him, Lord, who is it ?

Jesus answered, He it is to whom I shall give a sop, when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon.

And after the sop, Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

Now no man at the table knew for what intent he spake thus unto him. For some of them thought, because Judas had the bag, Jesus had said unto him, Buy those things that we have need of against the feast ; or that he should give something to the poor.

He then, having received the sop, went immediately out : and it was night.

The presence of Judas, who had now made his bargain with the authorities to sell his Master, was disturbing the harmony of His last evening with them. Loving hint and quiet suggestion had failed to make any impression on the traitor, so now the Master speaks out plainly. "One of you shall betray Me" ; one who was eating with Him and dipping in the same dish. The little

company was shocked to hear of the presence of such an one in their midst, and inquired who it was. The Master by giving Judas the sop made it evident to them who it was, but still they could not comprehend what it meant; and when Jesus bade Judas hurry off on his nefarious work, the other disciples concluded that He was giving him some ordinary instruction. It is as well the disciples did not understand, or Judas might have needed the Master's protection from their fury.

The Paschal meal had, apart from its historical significance, a very great social value, which is lost in antiquity. It was a meal in which the partakers shared the victim with the Deity and their most intimate friends. It symbolised the purest Divine and human fellowship. To have one partaking of it with you who would shortly betray you, was calculated to put an end to that harmony which was one of its distinct features. We thus see why the Master had to get rid of this evil presence. This is not the place to enter into the reasons why Judas acted as he did. To weigh up his acts in a rational manner is as big a task as solving the presence of evil in this world. The most we can do is to say that his part was played that "the Scriptures might be fulfilled."

Still following the order in the Fourth Gospel, we may assume that the prediction of Peter's denial was made at this juncture, as it would naturally arise from the question of the betrayal. In the general forsaking which was to follow, the others would leave Him, to seek safety, whilst Peter, with his usual outstanding spirit, would seek to follow but in the end would deny Him. One cannot but admire Peter. Had he taken the advice of the Master and sought safety, he would have been saved this bitter experience and also the bitter remorse which the Master's look brought him.

The Cup after Supper

MATT. xxvi. 27–30

And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it:

For this is my blood of the new testament, which is shed for many for the remission of sins.

But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it

MARK xiv. 23–26

And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it.

And he said unto them, This is my blood of the new testament, which is shed for many.

Verily I say unto you, I will drink no more of the fruit of the vine, until that day when I drink it

LUKE xxii. 20

Likewise also the cup after supper, saying, This is the new testament in my blood, which is shed for you.

new with you in my Father's kingdom.

And when they had sung an hymn, they went out into the Mount of Olives.

new in the kingdom of God.

And when they had sung an hymn, they went out into the Mount of Olives.

It is usual to finish midday and evening meals, and also those of a festive nature, by making a blessing over a cup of wine, and then to return thanks for the food which has been partaken of. The Master on this memorable occasion (Luke informs us) used the cup for a new purpose. It is not fitting that we should here enter into a discussion as to the exact theological meaning of the nature of the elements used, though it is but natural that we should ask ourselves what this new procedure conveyed to the minds of the disciples. Taking every factor into consideration we may be sure of one thing, that they did not understand by it either consubstantiation or transubstantiation. They, while present with Him in the body, could not think that He was giving them that body, nor with all their love for Him could they think that He was giving them something which He did not give them. The only inference that we are permitted to draw is, that, at the most, they considered these elements as the vehicles of

the new covenant of the Messianic kingdom, and further, that after His death and resurrection, at their meetings they partook of bread and wine, and were by means of them vividly reminded of His last meal with them.

After singing the latter part of a hymn (Hallel) they set out for the Mount of Olives. We are constrained to think that the "hymn" referred to was the "Hallel," as no other hymns are sung during the Passover eve. The very fact that a hymn was sung leads to the inference that it was a Paschal meal. Had it been a hymn sung out of its usual season, we should, no doubt, have had it remarked on.

On reviewing the whole episode we are struck by four salient points.

I. That on Thursday evening, Nisan 12th, the Master and the disciples partook of the Passover, which had been made ready by John and Peter in an inn, with the owner of which the Master had previously made arrangements.

II. That while at the Supper, the Master further taught them a lesson in humility by washing their feet. This He did to rebuke their ambitions for place-seeking.

III. That the bread and wine did not follow closely one on the other, but that the bread was given them at the beginning of the meal

and the wine at the end of it. This would be quite in keeping with general usage, and is distinctly stated by Luke.

IV. That the meal, while Paschal in nature, did not follow slavishly the usual Jewish practices, but had impressed on it the seal of the Master.

That the Church has made it into a sacrament is not to be wondered at, and that all those who enter truly into the spirit of it feel the living presence of the Master when they call that memorable evening to mind, is only to be expected.

II. Gethsemane and the Arrest

Matt. xxvi. 36–55

Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me.

And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let

Mark xiv. 27–51

And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I shall smite the Shepherd, and the sheep shall be scattered.

But after that I am risen, I will go before you into Galilee.

But Peter said unto him, Although all shall be offended, yet will not I.

And Jesus saith unto him, Verily I say unto you, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice.

this cup pass from me: nevertheless, not as I will, but as thou wilt.

And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What! could ye not watch with me one hour?

Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak.

He went away the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.

And he came and found them asleep again, for their eyes were heavy.

And he left them, and went away again, and prayed the third time, saying the same words.

Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of the sinners.

Rise, let us be going: behold, he is at hand that doth betray me.

And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude with swords and

But he spake the more vehemently, If I should die with thee, I shall not deny thee in any wise. Likewise also said they all.

And they came to a place named Gethsemane: and he said to his disciples, Sit ye here, while I shall pray.

And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy.

And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass from him.

And he said, Abba, Father, all things are possible unto thee; take away this cup from me: nevertheless not what I will, but what thou wilt.

And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst thou not watch one hour?

Watch ye, and pray, lest ye enter into temptation. The spirit truly is ready, but the flesh is weak.

And again he went away

staves, from the chief priests and elders of the people,

Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast.

And forthwith he came to Jesus, and said, Hail, Master; and kissed him.

And Jesus said, Friend, wherefore art thou come? Then came they and laid hands on Jesus, and took him.

And, behold, one of them that was with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest, and smote off his ear.

Then said Jesus unto him, Put up again thy sword unto his place: for all they that take the sword shall perish with the sword.

Thinkest thou that I cannot now pray to my Father, and he will presently give me more than twelve legions of angels?

But how then shall the scriptures be fulfilled, that thus it must be?

In that same hour said Jesus to the multitudes, Are ye come out, as against a thief, with swords and and prayed, and spake the same words.

And when he returned, he found them asleep again (for their eyes were heavy), neither wist they what to answer him.

And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

Rise up, let us go; lo, he that betrayeth me is at hand.

And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders.

And he that betrayeth him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.

And as soon as he was come, he goeth straightway to him, and saith, Master, Master: and kissed him.

And they laid their hands on him, and took him. And one of them that stood by drew a sword, and smote a servant of the high priest, and cut off his ear.

staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.

And Jesus answered and said unto them, Are ye come out, as against a thief, with swords and with staves to take me? I was daily with you in the temple teaching, and ye took me not: but the scriptures must be fulfilled.

And they all forsook him, and fled.

LUKE xxii. 39–51

And he came out, and went, as he was wont, to the mount of Olives; and his disciples also followed him.

And when he was at the place, he said unto them, Pray that ye enter not into temptation.

And he was withdrawn from them about a stone's cast, and kneeled down and prayed,

Saying, Father, if thou be willing, remove this cup from me: nevertheless, not my will, but thine, be done.

And there appeared unto him an angel from heaven, strengthening him.

And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground.

And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow.

JOHN xviii. 1–14

When Jesus had spoken these words, he went forth with his disciples over the brook Cedron, where was the garden, into which he entered, and his disciples.

And Judas also, which betrayeth him, knew the place; for Jesus oft-times resorted thither with his disciples.

Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons.

Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also, which betrayed him, stood with them.

And said unto them, Why sleep ye ? rise and pray, lest ye enter into temptation.

And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him.

And Jesus said unto him, Judas, betrayest thou the Son of man with a kiss ?

When they which were about him, saw what would follow, they said unto him, Lord, shall we smite with the sword ?

And one of them smote the servant of the high priest, and cut off his right ear.

And Jesus answered and said, Suffer ye thus far. And he touched his ear, and healed him.

As soon as he had said unto them, I am he, they went backward, and fell to the ground.

Then asked he them again, Whom seek ye ? And they said, Jesus of Nazareth.

Jesus answered, I have told you that I am he : if therefore ye seek me, let these go their way.

That the saying might be fulfilled which he spake, Of them which thou gavest me have I lost none.

Then Simon Peter, having a sword, drew it, and smote the high priest's servant, and cut off his right ear. The servant's name was Malchus.

Then said Jesus unto Peter, Put up thy sword into the sheath : the cup which my Father hath given me, shall I not drink it ?

Then the band, and the captain, and officers of the Jews, took Jesus, and bound him.

And led him away to Annas first : for he was father-in-law to Caiaphas, which was the high priest that same year.

Now Caiaphas was he who gave counsel to the Jews, that it was expedient that one man should die for the people.

After singing the final hymn they left the upper room, and made their way across the Brook Kedron to a garden in which there

was an old olive press, hence it was known as Gethsemane (*Gath* = a press, *Semanim* = of oils). The exact location of this garden is unknown to us, but we may take it for granted that it was somewhere near Bethany, and very probably on the eastern slopes of the Mount of Olives. The site at present indicated on the western slope of the Mount of Olives is a very unlikely one.

The scene we are now called upon to witness contrasts strangely with the one we have just witnessed in the upper room. The Master, leaving eight of His disciples behind, and taking John, James, and Peter, proceeds farther into the garden. Leaving these three at a distance of a stone's-throw (about 50 feet), He goes on to engage in prayer alone. Only a few words of this petition have come down to us, but we hear that the Master was praying for a "cup to be removed." Not only that, but this prayer was unlike the others that we know of. All these had been full of calm assurance. Now there was something at issue that was agonising to His nature. Many suggestions have been made concerning the meaning of this prayer, the least worthy of which is that the "cup" was the Cross. Others think it refers to His disciples' forsaking Him, the kiss of the betrayer, or the

temptation to step out of the garden and be a free man. These, while suggestive, are very unsatisfactory, for they go against the facts as recorded, which tell how He confronted them all, before He turned His face towards Jerusalem.

One phase of the problem that I have not met in discussions of this matter, is the exact implication of the events of the next few hours. Accepting Christ's Deity as well as His humanity, one cannot help asking if God could be crucified or die. Christ being what He was, how could man hold Him, or death overcome Him ? Both His prayer and the exclamation on the cross, " Why hast Thou forsaken me," have an answer in this thought that Jesus laid down His divine nature in the Garden and faced the cross as man only.

In Gethsemane, therefore, one sees the true humbling of Himself, the voluntary divesting of Himself of the power that had enabled Him to pass out from their midst when men sought to harm Him, to raise Lazarus and others, and to do many other wonderful works. This " cup " that He was asking to pass was that of His complete yielding of His Divine nature, and becoming " obedient unto death, even the death of the cross."

Socrates had nothing to give up but an old life, and hemlock would do its work rapidly. Many of us who went out to the Great War, had nothing but our lives to give, and life was given to the strains of some popular song. Jesus would have been less than man had He shirked that kind of giving; but in order to give up what most people, who are not cowards and poltroons, can and do give up, He had to surrender the unbroken fellowship with the Father and His own true nature. This view brings to me a great deal of comfort and a stronger attachment to the pure and sinless man Jesus. He suffers as we suffer; all the ordeal is undergone as a man. He, indeed, is our high priest who shares all our infirmities.

The Egyptian Docetics and the Muhammadans had felt the difficulty that we face in this thought, and the former solved it by teaching that the man Jesus was clothed with the Divine Jesus at the Baptism and was parted from Him at the arrest. The Muhammadans, on the other hand, will not admit that Jesus was crucified at all, "but one who resembled Him, by name Joseph the carpenter, was crucified by the Jews, and Jesus ascended into Heaven." This, no doubt, came from a Syrian Gnostic sect.

The three whom He had left to watch were asleep when He returned to the place He had left them. His voice roused them and His tone must have made them ashamed. "Could you not watch with me one hour?" Then admonishing them to guard against these temptations by prayer, He returns to His place, and again makes His petition that, if it be God's will, this cup may pass from Him. He once more returns, to find His disciples sleeping, but now the struggle is at an end, and He bids them arise and accompany Him.

One cannot help wondering who it was that was an eye-witness of all this. Surely some one deeply interested, who noted the sweat of blood on face and forehead. I am inclined to think that James, His brother, or Mary Magdalene, is our witness and was Luke's informant.

The Arrest and Peter's Denial

After a whole day spent in the open air and three or four hours in the "Upper Room," we cannot wonder at the inability of the disciples to keep awake when they again were in the open air. The Eastern does not need much preparation for his sleep; no matter where he finds himself, he wraps

round him his cloak (*abai*) and is soon fast asleep. It would seem that some of the disciples were beginning to sense the trouble that was brewing. A feeling of uneasiness communicated itself to them, but what the exact nature of the danger was they could not guess. Peter prepared for a fight by equipping himself with a sword, and was no doubt ready to lay down his life for his Master. He was soon to learn that his impetuosity would carry him to a denial of any knowledge of Him.

All arrests on ecclesiastical charges were made by the Temple police, who were an unarmed and undisciplined force. While, in this case, they may have led the band which was to effect the arrest, yet it seems that the high priest had appealed for help to the Commander of the Cohort which was, during festal seasons, stationed in Jerusalem. Led by a lieutenant, the force detailed would be joined by a large mob as they made their way through the streets, even at that early hour. Judas and the rabble led the way. Coming into the garden, Jesus advanced to meet them, and asked them whom they sought? Some one answered, "Jesus of Nazareth," and He told them He was Jesus.

This caused the mob to fall back in confusion, Judas retiring with them. By this time the Roman soldiers had approached, and Jesus, going up to them, asked again whom they sought. At this Judas advanced and kissed Him, which was his sign to the soldiers that this was He whom they sought. One sees here the evil nature of Judas in using the sacred symbol of affection for his evil purpose, and the Master expressed something of the horror of it all, by remarking to him, " Betrayest thou the Son of Man with a kiss ? "

Peter started to use his sword, but the Master bade him desist, and, in a dignified manner that carried authority, He asked the Romans to let His disciples go free. They had orders for His arrest alone, and so they proceeded to bind Him and lead Him to Annas. This was the first of the irregular proceedings of a wholly irregular trial. Caiaphas, the son-in-law of Annas, was high priest at the time, and we learn from this who was actually responsible for the arrest.

Peter and John followed after the Master, and John, being known to the high priest, was allowed into the courtyard. Finding that Peter had been held up at the gate, he

went and brought him in. But Peter's affection for the Master outran his moral courage, for, when charged by some of the servants with being Christ's friend, he denied all knowledge of Him. Yet his affectionate heart felt the full bitterness of his lapse, and after seeing his Master look at him, he burst into tears.

MATT. xxvi. 57–xxvii. 1–27

And they that had laid hold on Jesus led him away to Caiaphas the high priest, where the scribes and the elders were assembled.

And Peter followed him afar off unto the high priest's palace, and went in, and sat with the servants to see the end.

Now the chief priests, and elders, and all the council, sought witness against Jesus, to put him to death ;

But found none : yea, though many false witnesses came, yet found they none. At the last came two false witnesses.

And said, This fellow said, I am able to destroy the temple of God, and build it in three days.

And the high priest arose, and said unto him, An-

MARK xiv. 53–xv. 1–16

And they led Jesus away to the high priest : and with him were assembled all the chief priests, and the elders, and the scribes.

And Peter followed him afar off, even into the palace of the high priest ; and he sat with the servants, and warmed himself at the fire.

And the chief priests and all the council sought for witness against Jesus to put him to death ; and found none.

For many bare false witness against him, but their witness agreed not together.

And there arose certain, and bare false witness against him, saying,

We heard him say, I will destroy this temple that is made with hands, and within three days I will build another made without hands.

swerest thou nothing? What is it which these witness against thee?

But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God.

Jesus saith unto him, Thou hast said: nevertheless, I say unto you, Hereafter ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Then the high priest rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.

What think ye? They answered and said, He is guilty of death.

Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands,

Saying, Prophesy unto us, thou Christ, Who is he that smote thee?

Now Peter sat without in the palace; and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.

But he denied before them

But neither so did their witness agree together.

And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it that these witness against thee?

But he held his peace, and said nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed?

And Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

Then the high priest rent his clothes, and said, What need we any further witnesses?

Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

And some began to spit on him and to cover his face, and to buffet him, and to say unto him, Prophesy: and the servants did strike him with the palms of their hands.

And as Peter was beneath in the palace, there cometh one of the maids of the high priest:

And when she saw Peter

all, saying, I know not what thou sayest.

And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth.

And again he denied with an oath, I do not know the man.

And after a while came unto him they that stood by, and said unto Peter, Surely thou art also one of them; for thy speech betrayeth thee.

Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew.

And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

xxvii. 1–27

When the morning was come, all the chief priests and the elders of the people took counsel against Jesus to put him to death.

And when they had bound him, they led him away, and delivered him to Pontius Pilate the governor.

Then Judas, which had warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

And he denied, saying, I do know not, neither understand I what thou sayest. And he went out into the porch; and the cock crew.

And a maid saw him again, and began to say to them that stood by, This is one of them.

And he denied it again. And a little after, they that stood by said to Peter, Surely thou art one of them; for thou art a Galilean, and thy speech agreeth thereto.

And he began to curse and to swear, saying, I know not this man of whom ye speak.

And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, he wept.

xv. 1–16

And straightway in the morning the chief priests held a consultation with the elders and scribes and the whole council, and bound Jesus, and carried him

betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and the elders.

Saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? See thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself.

And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood.

And they took counsel, and bought with them the potter's field, to bury strangers in.

Wherefore that field was called, The field of blood, unto this day.

(Then was fulfilled that whichwasspokenbyJeremiah the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value;

And gave them for the potter's field, as the Lord appointed me.)

And Jesus stood before away, and delivered him to Pilate.

And Pilate asked him, Art thou the King of the Jews?

And he answering, said unto them, Thou sayest it.

And the chief priests accused him of many things, and he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

But Jesus yet answered nothing; so that Pilate marvelled.

Now at that feast he released unto them one prisoner, whomsoever they desired.

And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

And the multitude crying aloud, began to desire him to do as he had ever done unto them. But Pilate answered them, saying, Will ye that I release unto you the King of the Jews?

For he knew that the chief priests had delivered him for envy.

But the chief priests

the governor: and the governor asked him, saying, Art thou the King of the Jews? And Jesus said unto him, Thou sayest.

And when he was accused of the chief priests and elders, he answered nothing.

Then said Pilate unto him, Hearest thou not how many things they witness against thee?

And he answered him never a word; insomuch that the governor marvelled greatly.

Now at that feast the governor was wont to release unto the people a prisoner, whom they would.

And they had then a notable prisoner, called Barabbas.

Therefore, when they were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had delivered him.

When he was set down on the judgment-seat, his wife sent unto him, saying, Have thou nothing to do with that just man, for I have suffered many things this day in a dream because of him.

But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus.

The governor answered and said unto them, Whether of the twain will ye that I release unto you? They said, moved the people that he should rather release Barabbas unto them.

And Pilate answered and said unto them, What will ye then that I will do unto him whom ye call the King of the Jews?

And they cried out again, Crucify him.

Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged him, to be crucified.

And the soldiers led him away into the hall, called Prætorium; and they call together the whole band.

Barabbas. Pilate said unto them, What shall I do then with Jesus which is called Christ? They all said unto him, Let him be crucified.

When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water and washed his hands before the multitude, saying, I am innocent of the blood of this just person: see ye to it.

Then answered all the people, and said, His blood be on us and on our children.

Then released he Barabbas unto them: and when he had scourged Jesus, he delivered him to be crucified.

Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers.

LUKE xxii. 54–xxiii. 1–25

Then took they him, and led him, and brought him unto the high priest's house. And Peter followed afar off.

And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them.

But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him.

And he denied him, saying, Woman, I know him not.

And after a while another saw him, and said, Thou art also of them. And Peter said, Man, I am not. And about the space of one hour after, another confidently affirmed, saying, Of

JOHN xviii. 15–xix. 1–16

And Simon Peter followed Jesus, and so did another disciple: that disciple was known unto the high priest.

And Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? And he said, I am not.

And the servants and officers stood there that had made a fire of coals; for it was cold: and they warmed themselves: and Peter stood with them and warmed himself.

a truth this fellow was also with him: for he is a Galilean. And Peter said, Man, I know not what thou sayest. And immediately, while he spake, the cock crew.

And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly.

And the men that held Jesus mocked him, and smote him.

And when they had blindfolded him, they struck him on the face, and asked him, saying, Prophesy, who is it that smote thee?

And many other things blasphemously spake they against him.

And as soon as it was day, the elders of the people and the chief priests and the scribes came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you, ye will not believe: And if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God.

The high priest then asketh Jesus of his disciples and of his doctrine.

And Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort; and in secret have I said nothing.

Why asketh thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

And when he had thus spoken, one of the officers which stood by struck Jesus with the palm of his hand, saying,

Answerest thou the high priest so?

Jesus answered him, If I have spoken evil, bear witness of the evil, but if well, why smitest thou me?

Now Annas had sent him bound unto Caiaphas the high priest.

And Simon Peter stood and warmed himself. They said therefore unto him, Art thou not also one of his disciples? He denied it, and said, I am not.

One of the servants of the high priest, being his kinsman whose ear Peter cut off, saith, Did not I see

Then said they all, Art thou, then, the Son of God? And he said unto them, Ye say that I am.

And they said, What need we any further witness? for we ourselves have heard of his own mouth.

xxiii. 1–25

And the whole multitude arose, and led him unto Pilate.

And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cæsar, saying, that he himself is Christ a King.

And Pilate asked him, saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it.

Then said Pilate to the chief priests and to the people, I find no fault in this man.

And they were the more fierce, saying, He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

When Pilate heard of Galilee, he asked whether the man were a Galilean.

And as soon as he heard thee in the garden with him? Peter then denied again: and immediately the cock crew.

Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment-hall, lest they should be defiled; but that they might eat the passover.

Pilate then went out unto them, and said, What accusation bring ye against this man?

They answered and said unto him, If he were not a malefactor, we would not have delivered him up unto thee.

Then said Pilate unto them, Take ye him and judge him according to your law. The Jews therefore said unto him, It is not lawful for us to put any man to death:

That the saying of Jesus might be fulfilled, which he spake, signifying what death he should die.

Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the King of the Jews?

Jesus answered him, Sayest thou this thing of

that he was of Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time.

And when Herod saw Jesus he was exceeding glad : for he was desirous of seeing him of a long season, because he had heard many things of him ; and he hoped to have seen some miracle done by him. Then he questioned with him in many words ; but he answered him nothing.

And the chief priests and scribes stood and vehemently accused him.

And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate.

And the same day Pilate and Herod were made friends together : for before they were at enmity between themselves.

And Pilate, when he called together the chief priests, and the rulers, and the people,

Said unto them, Ye have brought this man unto me, as one that perverteth the people ; and behold, I, having examined him before you, have found no fault thyself, or did others tell it thee of me ?

Pilate answered, Am I a Jew ? Thine own nation and the chief priests have delivered thee unto me : what hast thou done ?

Jesus answered, My kingdom is not of this world : if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews : but now is my kingdom not from hence.

Pilate therefore said unto him, Art thou a king then ? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice.

Pilate saith unto him, What is truth ? And when he had said this, he went out again unto the Jews, and said unto them, I find in him no fault at all.

But ye have a custom that I should release unto you one at the passover : will ye therefore that I release unto you the King of the Jews ?

Then cried they all again, saying, Not this man, but

in this man touching those things whereof you accuse him :

No, nor yet Herod : for I sent you to him ; and lo, nothing worthy of death is done unto him.

And I will therefore chastise him and release him.

(For of necessity he must release one unto them at the feast.)

And they cried out all at once, saying, Away with this man, and release unto us Barabbas :

(Who, for a certain sedition made in the city, and for murder, was cast into prison.)

Pilate, therefore, willing to release Jesus, spake again to them, But they cried, saying, Crucify him, crucify him.

And he said unto them the third time, Why, what evil hath he done ? I have found no cause of death in him : I will therefore chastise him, and let him go.

And they were instant with loud voices, requiring that he might be crucified. And the voices of them, and of the chief priests prevailed.

And Pilate gave sentence Barabbas. Now Barabbas was a robber.

xix. 1–16.

Then Pilate therefore took Jesus and scourged him.

And the soldiers platted a crown of thorns and put it on his head, and they put on him a purple robe. And said, Hail, King of the Jews ! and they smote him with their hands.

Pilate therefore went forth again, and saith unto them, Behold, I bring him forth unto you, that ye may know that I find no fault in him.

Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man !

When the chief priests therefore and officers saw him, they cried out, saying, Crucify him, crucify him. Pilate said unto them, Take ye him, and crucify him : for I find no fault in him.

The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

When Pilate therefore heard that saying, he was the more afraid ;

that it should be as they required.

And he released unto them him that for sedition was cast into prison, whom they had desired; but he delivered Jesus to their will.

And went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer.

Then said Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee?

Jesus answered, Thou couldst have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cæsar's friend: whosoever maketh himself a king speaketh against Cæsar.

When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

And it was the preparation of the passover, and about the sixth hour: and he saith unto the Jews, Behold, your King!

But they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your King? The chief priests answered, We have no king but Cæsar.

Then delivered he him therefore unto them to be crucified. And they took Jesus, and led him away.

III. The Trial

It is impossible to find a word to characterise the scene before the high priest, for it controverts every notion of a judicial trial. The normal procedure in Jewish courts

followed certain general usages which we shall note.

In the Mishna we are told that the Sanhedrim, forty years before the destruction of the Temple, lost the power of passing the death sentence. While that date is quite unreliable, it is significant; for it was in that year that the Master was tried, and there is thus a silent testimony to our Gospel records and chronology.

The Sanhedrim was composed of seventy-one male members of the Jewish community, who, in order to be elected to office, had to show two qualifications: first, that they were of pure Jewish descent (this had to be attested by documents), and secondly, that they were married and over thirty years of age. It naturally follows that they had to be well-informed in ecclesiastical matters. The president of the court was the high priest. This is contrary to the Mishna traditions, which represent their presidents as laymen, such as the great Hillel and Shamai. The court met in Lis-kath-h'giza—that is, "a house hewn in rock"—somewhere near the Temple area, and twenty-three formed a quorum. In ordinary judicial cases, if twelve voted for acquittal and eleven against, the majority of one was considered sufficient; but in cases of death

sentence, there had to be a clear majority of two. If it so happened that the majority of two was not procured, they had to go on calling up fresh members of the Sanhedrim until the complete body of seventy-one had voted, and then, if no clear majority was obtained, the prisoner was liberated.

All trials had to take place during the daytime ; no trial could take place at night or during festivals or on the Sabbath. In the case of an accused upon whom there was the probability of the death sentence being passed, the trial had to take place two days prior to a feast or the Sabbath, as a clear day had to be given for the appearance of witnesses, who might have something to say in favour of the accused, and no sentence could be carried out on the actual day of a festival or on the Sabbath. The usual practice in the court allowed of the admission of men who were eligible to become members of the Sanhedrim (called students). The defence was heard first and the prosecution afterwards. Any one who had spoken in favour of the accused might make further statements in his favour, but could not say anything against him. On the contrary, if any who were against the prisoner had anything to say in his favour, they were allowed to do so. Even the students were

allowed to speak in favour of, but never against, the accused.

There had to be at least two witnesses. These were examined independently and were not allowed to appear together. Their evidence had to agree not only in substance but in phrase. Concerning the time and place on which the charge was based there had to be a precise agreement; the slightest discrepancy nullified the evidence.

From this concise account of procedure it will be gathered that the accused person had everything in his favour, and so was safe in the hands of justice. When we read the account of the trial with these facts in our minds, it is quite evident that every rule was transgressed and that every act was a travesty of justice. Thus this must always remain a blot upon the Sanhedrim's action.

The behaviour of the high priest Caiaphas and the interference of his father-in-law Annas add to the infamy of the trial. The conclusion we are bound to arrive at is that Annas and Caiaphas deemed it advisable for their own safety, and possibly for that of the nation itself, that Jesus should die. Looked at from this distance of time, it is quite apparent how utterly unjustifiable the arrest was. With regard to the conviction,

the strongest Jewish partisan, no matter how wrong he may have held Jesus to have been, would be unable to maintain that, in any sense whatever, the trial was a legal one.

It is not quite clear at what time the death penalty was transferred from the power of the Sanhedrim to that of the Roman legate, but from circumstances of a general nature we may conclude that it was some time during the reign of Herod, who had so much to fear from the Sanhedrim, both for himself and for his henchmen. While the Sanhedrim did not actually possess the power to execute the death sentence, they could go with a recommendation to the Roman governor that it be carried out. We have little information on this subject, but it would seem that, generally speaking, the Roman governor fell in with the wishes of the Sanhedrim.

In the case of the Master, however, Pilate was unwilling to carry out their sentence. Luke tells us that Herod was present in Jerusalem. That would only be natural, because he would come up for the celebration of the feast; and it is quite reasonable to assume that the ladies of Herod's court and those of the Roman legate would meet, and the Master would form a topic of conversation. Certainly Pilate's wife had been informed

about Jesus, and her information was entirely favourable to Him. We need not here go into the character of Pilate; it was a very bad one. Yet, according to the Master, the Sanhedrim was more blameworthy than he.

While we hold no brief for Pilate, it is yet difficult to lay the whole blame on him. The charge brought against Jesus was not that formerly brought before the Sanhedrim, namely, that of blasphemy, but was of a political nature. He was charged with perverting the people (which is equivalent in our day to a breach of the peace); with counselling the people not to pay tribute to Cæsar; and with making Himself a king. Pilate's examination soon disposed of the first two charges, but on the third he was not so clear. He demanded that the Master should tell him whether He was a king; and while denying the political implication of kingship, He asserted that He was a king of a spiritual kingdom. What could the Roman legate conclude from such an assertion? The question which Pilate put to Him has been represented in a very bad light. Some have represented it as a jest, others as a philosophical proposition, but it seems to be rather the result of a profound confusion. The Master claimed that He was a true king—and

who could deny that? Pilate's idea of true kingship was that which he had been brought up to know in Rome, and it is not to be wondered at that he asked the question, "What is truth?"

It is justly asserted that Pilate could have used his authority to reprieve the Master, but his record was such that he dared not come into open conflict with the ecclesiastical authorities of Palestine. When we take all the facts into consideration, it appears that, wicked and illegal as the trial was, the high priest and the Sanhedrim were convinced that Jesus constituted a menace to their authority and to the national life; that Herod, having upon his conscience the murder of the Baptist, would not add that of Jesus also; and that Pilate, had he had a clean record, might have liberated Jesus, in spite of the urgent demands of the authorities.

Above all, we must recognise in this trial the providence of God. He so willed that His Son should taste death by means of the cross. So far as the Master was concerned, we may be sure that, had not Pilate acceded to the demand of the authorities, the mob itself would have dealt with Him as they did with Stephen shortly afterwards. We view the whole matter with much pain, seeing in

it the pliability of the Sanhedrim, the yielding of the weakling to what was obviously wrong, the fury of the mob who called for the liberation of Barabbas and in consequence the crucifixion of Jesus. But when all human infamy has been considered, we feel, overshadowing it all, the inscrutable will of God.

MATT. xxvii. 27–66

Then the soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of the soldiers. And they stripped him and put on him a scarlet robe.

And when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, King of the Jews!

And they spit upon him, and took the reed, and smote him on the head.

And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

And as they came out, they found a man of Cyrene, Simon by name:

LUKE xxiii. 26–56

And as they led him away, they laid hold upon one Simon of Cyrene, coming out of the country, and on him they laid the cross, that he might bear it after Jesus.

And there followed him a great multitude of people, and women, which also bewailed and lamented him.

But Jesus, turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children.

For, behold, the days are coming, in the which they shall say, Blessed are the barren, and the wombs that never bare, and the paps which never gave suck.

Then shall they begin to say to the mountains, Fall on us; and to the hills, cover us.

For if they do these things

him they compelled to bear his cross.

And when they were come unto a place called Golgotha, that is to say, a place of a skull.

They gave him vinegar to drink mingled with gall: and when he had tasted thereof, he would not drink.

And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophets, They parted my garments among them, and upon my vesture did they cast lots.

And, sitting down, they watched him there;

And set up over his head his accusation written, THIS IS JESUS THE KING OF THE JEWS.

Then were there two thieves crucified with him, one on the right hand, and another on the left.

And they that passed by reviled him, wagging their heads,

And saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross.

Likewise also the chief priests, mocking him, with in a green tree, what shall be done in the dry?

And there were also two others, malefactors, led with him to be put to death.

And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand and the other on the left.

Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots.

And the people stood beholding. And the rulers also with them derided him, saying, He saved others; let him save himself, if he be the Christ, the chosen of God.

And the soldiers also mocked him, coming to him, and offering him vinegar,

And saying, If thou be the king of the Jews, save thyself.

And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

And one of the malefactors which were hanged, railed on him, saying, If thou be the Christ, save thyself and us.

the scribes and elders, said,

He saved others; himself he cannot save. If he be the King of Israel, let him now come down from the cross, and we will believe him.

He trusted in God; let him deliver him now, if he will have him: for he said, I am the Son of God.

The thieves also, which were crucified with him, cast the same in his teeth.

Now from the sixth hour there was darkness over all the land unto the ninth hour.

And about the nine hour Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?

Some of them that stood there, when they heard that, said, This man calleth for Elias.

And straightway one of them ran, and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink,

The rest said, Let be, let us see whether Elias will come to save him.

Jesus, when he had cried again with a loud voice, yielded up the ghost.

But the other, answering, rebuked him, saying, Dost thou not fear God, seeing thou art in the same condemnation?

And we indeed justly; for we receive the due reward of our deeds: for this man hath done nothing amiss.

And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise.

And it was about the sixth hour, and there was a darkness over all the earth until the ninth hour.

And the sun was darkened, and the veil of the temple was rent in the midst.

And when Jesus had cried with a loud voice, he said, Father, unto thy hands I commend my spirit: and having said thus, he gave up the ghost.

Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man.

And all the people that came together to that sight, beholding the things which

And, behold, the veil of the Temple was rent in twain from the top to the bottom ; and the earth did quake, and the rocks rent ;

And the graves were opened ; and many bodies of the saints which slept arose,

And came out of the graves after his resurrection, and went into the holy city, and appeared unto many.

Now when the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God.

And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him :

Among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedee's children.

When the even was come, there came a rich man of Arimathæa, named Joseph, who also himself was Jesus' disciple :

And went to Pilate, and begged the body of Jesus. Then Pilate commanded the body to be delivered,

were done, smote their breasts, and returned.

And all his acquaintance, and the women that followed him from Galilee stood afar off, beholding these things.

And, behold, there was a man called Joseph, a counsellor ; and he was a good man, and a just.

(The same had not consented to the counsel and deed of them ;) he was of Arimathæa, a city of the Jews ; who also himself waited for the kingdom of God.

This man went unto Pilate, and begged the body of Jesus.

And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid.

And that day was the preparation, and the Sabbath drew on. And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

And they returned, and prepared spices and ointments ; and rested the Sabbath-day, according to the commandment.

And when Joseph had taken the body, he wrapped it in a clean linen cloth.

And laid it in his new tomb, which he had hewn out in the rock : and he rolled a great stone in the door of the sepulchre.

Now the next day that followed the day of the preparation, the chief priests and scribes came together unto Pilate.

Saying, Sir, we remember that that deceiver said, while he was yet alive, After three days I will arise again.

Command therefore that the sepulchre be made sure until the third day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead : so the last error shall be worse than the first.

Pilate said unto them, Ye have a watch : go your way, make it as sure as you can.

So they went and made the sepulchre sure, sealing the stone, and setting a watch.

MARK xv. 16–41

And the soldiers led him away into the hall, called Prætorium ; and they call together the whole band.

And they clothed him with purple, and platted a crown of thorns, and put it about his head.

And began to salute him, Hail, King of the Jews !

And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him.

And when they had mocked him, they took off the purple from him, and put his own clothes on him,

JOHN xix. 17–42

And he, bearing his cross, went forth unto a place called the place of a skull, which is called in the Hebrew, Golgotha :

Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS.

This title then read many of the Jews : for the place where Jesus was crucified was nigh to the city : and

and led him out to crucify him.

And they compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

And they bring him unto the place Golgotha, which is, being interpreted, the place of a skull.

And they gave him to drink wine mingled with myrrh: but he received it not.

And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

And it was the third hour, and they crucified him.

And the superscription of his accusation was written over, THE KING OF THE JEWS.

And with him they crucify two thieves: the one on his right hand, and the other on his left.

And the scripture was fulfilled, which saith, And he was numbered with the transgressors.

And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, it was written in Hebrew, and Greek, and Latin.

Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews, but that he said, I am the King of the Jews.

Pilate answered, What I have written, I have written.

Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also his coat: now the coat was without seam, woven from the top throughout.

They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did.

Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene.

When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son!

Then saith he to the dis-

and buildest it in three days,

Save thyself, and come down from the cross.

Likewise also the chief priests, mocking, said among themselves with the scribes, He saved others ; himself he cannot save.

Let Christ the King of Israel descend now from the cross, that we may see and believe. And they that were crucified with him reviled him.

And when the sixth hour was come, there was darkness over the whole land until the ninth hour.

And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani ? which is, being interpreted, My God, my God, why hast thou forsaken me ?

And some of them that stood by, when they heard it, said, Behold, he calleth Elias.

And one ran and filled a sponge full of vinegar, and put it on a reed, and gave him to drink, saying, Let alone ; let us see whether Elias will come to take him down.

And Jesus cried with a loud voice, and gave up the ghost.

ciple, Behold thy mother ! And from that hour that disciple took her unto his home.

After this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst.

Now there was set a vessel full of vinegar : and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth.

When Jesus therefore had received the vinegar, he said, It is finished : and he bowed his head and gave up the ghost.

The Jews therefore, because it was the preparation, that the bodies should not remain on the cross on the sabbath-day (for that sabbath-day was an high day) besought Pilate that their legs might be broken, and that they might be taken away.

Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him.

And when they came to Jesus, and saw that he was already dead, they brake not his legs :

But one of the soldiers with a spear pierced his side,

And the veil of the temple was rent in twain from the top to the bottom.

And when the centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truly this man was the Son of God.

There were also women looking on afar off : among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome :

(Who also, when he was in Galilee, followed him, and ministered unto him ;) and many other women who came up with him unto Jerusalem.

And now, when the even was come, (because it was the preparation, that is, the day before the sabbath),

Joseph of Arimathæa, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus.

And Pilate marvelled if he were already dead : and calling unto him the centurion, he asked him if he had been any while dead.

And when he knew it of the centurion, he gave the body to Joseph

and forthwith came there out blood and water.

And he that saw it bare record, and his record is true : and he knoweth that he saith true, that ye might believe.

For these things were done, that the scripture might be fulfilled, A bone of him shall not be broken.

And again another scripture saith, They shall look on him whom they pierced.

And after this Joseph of Arimathæa, (being a disciple of Jesus, but secretly for fear of the Jews), besought Pilate that he might take away the body of Jesus ; and Pilate gave him leave. He came therefore, and took the body of Jesus.

And there came also Nicodemus, (which at the first came to Jesus by night), and brought a mixture of myrrh and aloes, about an hundred pound weight.

Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury.

Now in the place where he was crucified there was a garden ; and in the garden a new sepulchre, wherein was never man yet laid.

And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

There laid they Jesus therefore, because of the Jews' preparation day; for the sepulchre was nigh at hand.

And Mary Magdalene, and Mary the mother of Joses, beheld where he was laid.

IV. Crucifixion, Death, and Burial

The Roman soldiers in Palestine at this time were not any different from their fellows elsewhere. While the Roman government allowed its subject peoples to exercise their own religious practices and rites, the army showed no such tolerance. Though generally well disciplined, they did not hesitate, when an opportunity offered, to show their contempt for their subject peoples. The Jews were specially distasteful to the Romans because of their strange customs and their air of superiority. Their contempt now found an outlet, and the Master had to meet it in its full fury. Having been mocked by the Idumæan usurper, He was returned to the Romans, who heaped upon Him all the scorn they felt for His people by decking Him with a crown of thorns and a purple robe.

The trial was over by 9 a.m. (Eastern time —three hours after sunrise). It would seem, from a notice in Luke xxiii. and another in John xix. 39, that at least two of the Sanhedrim, Joseph of Arimathæa and Nicodemus, refrained from voting against the Master. The Roman trial being over, an innocent man in a very weak physical condition, was handed over to the Roman soldiers to be crucified. These men, not to demean themselves by carrying the cross, made Christ carry it, and when He sank under it, they compelled a countryman they chanced to meet, to bear it.

Death by crucifixion was one of the most inhuman that could be inflicted, for the victims often lingered for two or three days upon the cross, in the heat of an Eastern sun, with the whole weight of their body hanging from their hands and feet. Their sufferings must have been one long torment.

Those crucified were divested of their clothes, only a loin-cloth being allowed them. Some loving hand had woven for the Master a fine garment which did not escape the eye of the soldiers, who eagerly cast lots for its possession. As they could not wear such a thing themselves, it would very probably be sent home to their friends. The crucifixion

was witnessed by a large crowd. The position chosen was, as a rule, near a high road, so as to ensure this. (The present Gordon site seems a very likely one on this account.)

On this occasion three crucifixions took place, two malefactors being crucified alongside Jesus. "He saved others; let Him save Himself, if He be the Christ of God." This was the cup and the cross; He saved others, Himself He could not save.

The crowd, recalling that He had said He could raise the Temple in three days if it were destroyed, also mocked Him with this.

A crowd is a fickle thing, and at no time in history has its judgment ever been either just or reliable; and . . . the man as a rule who really can lead has to suffer from its ignorance and ingratitude. But even among malefactors there are understanding hearts as there are cruel and unfeeling ones. One of those crucified with Jesus sought to pour out his contempt for society and its laws upon Him; the other was cognizant of his own evil and sought the favour of the Master, and, like all other seekers, he was not turned empty away.

The superscription on the cross shows the contempt Pilate had for the Jews—these

people who would not go into his judgment-hall lest they would be ceremonially defiled for the eating of the Passover, who yet defiled their lips by saying, "We have no king but Cæsar." Pilate, knowing how they hated Rome and all it stood for, revenged himself by writing in three languages that all might read, "Jesus of Nazareth, King of the Jews."

Turning from the malice and jealousies of the onlookers, we find the Master praying for His tormentors that they might be forgiven. This lesson was not lost on one at least of His hearers, the saintly Stephen. His eyes must also have travelled to the little company of followers, mostly women, who were standing near. Among them He sees His own mother, and commends her to the care of one He loved.

Even the light of the sun could no longer shine on humanity's infamy. It withdrew itself, and plunged the mockers into a darkness as great as that which afflicted them mentally.

The Temple veil was rent. The humanly made partition which separated man from God and yet permitted the entrance of such worldlings as Annas and his like, was once for all torn from top to bottom. Henceforth not the priestling who was consecrated by

his office, but all who consecrate their office by pure lives and true penitence, were free to enter into His very presence.

From 12 a.m. to 3 p.m. darkness, earthquake, and other strange natural phenomena ruled. As the darkness disappeared He opened His mouth once more, saying, "My God, My God, why hast Thou forsaken Me?" Surely a cry from the God-man for that unbroken fellowship and power which had been his.

From the time that we set out on this last journey to Jerusalem with the Master, one thing ever stood out from the rest—the approaching cross. And though the wonder of His person at times drove it from our sight, the shadow of it seemed ever there.

In the Temple during conversation or controversy or when roused to righteous indignation by the defilement of God's House, and later in the calm of the Upper Room, when He was comforting and teaching His disciples, He was ever their Christ and that of the multitude. But what now of this deserted, mocked, crucified, and dead Christ?

It is not to be wondered at that some people go in quest of "The Historic Jesus," "The Syrian Christ," "The Christ of History,"

and "The Prophet of Nazareth." Even in His own day the multitude and His disciples followed Him as long as He was the Christ of their ideal, their traditions, and their hope, with the inevitable result (which He saw so clearly) that the Cross shattered their hope and drove them from Him. The Christianity of St. Paul began at the cross and reached to the empty tomb; and unless ours is found in the same sphere it cannot be the effective power it ought to be. Does this Christ belittle the one who raised Lazarus, who healed the sick and suffering, the demented and the lepers? This historic Christ who is all in all to some is very precious to me too, but He is not the Christ of my experience. The theoretical Christ that Judaism offers and hopes for is one with a God-given power which is expressed in an effortless redemption. The Christ of the Cross is a human reality, a God who has put aside His power out of the great love He bears humanity, to suffer and to die as sinful man. Thus humanity in its suffering and need can turn not only to His immeasurable depths of love, that could so humble itself for our sakes, but also to His suffering Man who suffered and died with it and for it. Jesus shows us that it is not sin that dies, but sinlessness and perfection,

that like the planted grain of wheat it might live a more abundant life. That is where death's sting is removed, that is where death is swallowed up in victory.

The theological questions which the death of the Master raises, I must leave to those who can speak with authority—I see in it neither a commercial atonement nor an exemplary redemption. What I experience is a power let loose on the Cross, which offers to help me to live a life which will share in the woe of my fellow-creatures—a life which, being perfected by suffering, will be made one with God by death.

Through His death Jesus effected in the spiritual sphere what the rending of the Temple veil ended the need of, for us, in the physical world. Having made God and man one in suffering and death, in sinlessness and purity, He opened the door for us to the presence of God—to be attained by a thorough yielding of our will to His and a perfect faith in Him.

Owing to climatic conditions, it is usual in the East for the burial to take place on the same day as the death. As the Master died about 3 p.m. on Friday, this had to be done with special dispatch, as there remained but two hours before the Jewish Sabbath would

set in, when no burial could take place. This would have meant postponement until Saturday evening. However, as burial is a very simple matter in the East, these few hours sufficed.

Men who suffered crucifixion lingered usually for a few days on the cross, and it was no doubt thought that the Master would do so; but as Judaism had a law against leaving bodies exposed overnight, and as the Sabbath was approaching, the crucified would have to be killed in order to be buried.

The soldiers, to make sure of His death, thrust a spear through His heart, and there came out of it blood and water. This has been taken as an indication of a broken heart.

Joseph of Arimathæa, who was a Sanhedrist, went to Pilate, and asked to be allowed to bury the body. Pilate was surprised to hear that He was dead already, but granted the request.

Having obtained the body and got the linen for it, Joseph was joined by another Sanhedrist, called Nicodemus, who brought one hundred pounds of aloes and myrrh and enclosed it in the linen (burial rites in the East are very simple; the body is bathed and wrapped in linen, with a separate piece for the head. Spices, if procurable, as in this

case, are wrapped in the body linen. A stretcher is employed to carry the body to the grave). As time was of so much account this evening, they did not attempt to dig a grave, but laid Him in a rock-hewn tomb belonging to Joseph himself. The authorities, fearing that His disciples might steal the body and then say that He had risen, had a guard mounted to watch the grave. Thus, for the time being, ended the earthly life of the Man Jesus.

CHAPTER XII

RESURRECTION

MATT. xxviii. 1–9

Now late on the Sabbath day, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre.

And, behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it.

His appearance was as lightning, and his raiment white as snow: and for fear of him the watchers did quake, and became as dead men.

And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, who hath been crucified.

He is not here: for he is risen, even as he said. Come, see the place where the Lord lay.

And go quickly, and tell his disciples, He is risen from the dead; and lo, he goeth

MARK xvi. 1–9

And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, that they might come and anoint him.

And very early on the first day of the week, they come to the tomb when the sun was risen.

And they were saying among themselves, Who shall roll us away the stone from the door of the tomb? and looking up, they see that the stone is rolled back: for it was exceeding great.

And entering into the tomb, they see a young man sitting on the right side, arrayed in a white robe; and they were amazed.

And he saith unto them, Be not amazed. Ye seek Jesus the Nazarene, who hath been crucified: he is risen; he is not here: behold, the place where they laid him!

before you into Galilee; there shall ye see him: lo, I have told you.

And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word.

And behold, Jesus met them, saying, All hail. And they came and took hold of his feet, and worshipped him.

But, go, tell his disciples and Peter, He goeth before you into Galilee: there shall ye see him as he said unto you.

And they went out, and fled from the tomb; for trembling and astonishment had come upon them: and they said nothing to any one; for they were afraid.

LUKE xxiv. 1–13

And on the sabbath, they rested according to the commandment. But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared.

And they found the stone rolled away from the tomb.

And they entered in, and found not the body of the Lord Jesus.

And it came to pass, while they were perplexed thereabout, behold, two men stood by them in dazzling apparel:

And as they were affrighted and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead?

He is not here, but is risen: remember how he spake unto you when he was yet in Galilee,

JOHN xx. 1–10

Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb.

She runneth therefore, and cometh unto Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the tomb, and we know not where they have laid him.

Peter therefore went forth, and the other disciple, and they went toward the tomb.

And they ran both together: and the other disciple outran Peter, and came first to the tomb; and stooping and looking in, he seeth the linen garments lying; yet entered he not in.

Simon Peter therefore also

Saying, That the Son of Man must be delivered up into the hands of sinful men and be crucified, and the third day rise again.

And they remembered his words, and returned from the tomb, and told all these things to the eleven and to the rest.

Now, it was Mary Magdalene, and Joanna, and Mary the mother of James, and other women with them, which told these things unto the apostles.

And these words appeared in their sight as idle talk; and they disbelieved them.

But Peter arose, and ran unto the tomb; and stooping, and looking in, he cometh, following him, and entered into the tomb; and he beholdeth the linen clothes lying.

And the napkin that was upon his head not lying with the linen clothes, but rolled up in a place by itself.

Then entered in, therefore, the other disciple also, who came first to the tomb, and he saw and believed.

For as yet they knew not the scripture that he must rise again from the dead.

So the disciples went away again unto their own homes.

seeth the linen clothes by themselves; and he departed to his home, wondering at that which was come to pass.

Easter Sunday

Concerning Saturday, the Gospels have nothing to say save that it was a day of rest for the living. Roman Catholic theologians have fastened on a verse in 1 Peter iii. 17, from which they have elaborated a doctrine of an intermediate state which they call "Purgatory." From this they claim there is a way of escape effected through the

saying of Masses and the prayers of the clergy. The belief is also held amongst the Jews, though in a different form. Against this thought of the descent into Hades, we have the remark by the Master to the penitent thief, "This day shalt thou be with me in Paradise." Yet it would seem, from the Master's request to Mary not to touch Him for He had not yet ascended to the Father, that He had not been in heaven prior to Sunday morning. The problem and issues, however, raised by the occurrences of Sunday are too tremendous to allow of a digression to those of a lesser point. That Jesus was dead when laid in the grave, all the Gospels bear witness. We must stop for a moment to see what this implies. Views about death are changing. Our line of demarcation between life and death is so very thin that a definition of death is becoming more and more difficult. A piece of coal, for instance, we would consider a very dead thing; but when it is used in certain ways, such as being brought in contact with fire, it produces electricity, and who can say that electricity is a dead thing? If coal and water can produce electricity, and if this in the electron form is the basis of life, it is no longer possible to say of coal and water, or even a stone when in flight, that

they are dead. In the human mind, however, death is associated with the cessation of life in the higher or lower creatures. Here, again, science would refute us by its law of the indestructibility of matter. Matter is very mutable, but does not cease to be. On this basis our common idea of death is untenable. In connection with man a further factor must be taken into consideration, namely, the law of the conservation of energy. Man is a creator of energy, and if energy must be conserved, man must be conserved in one form or other. Science has not gone far enough in its conclusions: if matter is indestructible, surely mind must be so too. However, if science has given us an immortality which we little understand and still less appreciate, religion has done us a greater service, or perhaps I should say, man discovered it for himself. For even in his most primitive state he would not admit that death ended everything.

While immortality is a very fascinating subject, it is not one that we can deal with in connection with Easter Sunday. The one question which naturally arises is, What happened to Jesus of Nazareth?

In the first place, we must see what His followers expected to happen, for we must

admit that sometimes great expectations miscarry, and that the expected is imagined as having actually happened.

Jesus had told them He would rise on the third day, and Sunday was this, according to Jewish reckoning, which would include Friday as one day, Saturday as the second, and after sunset on Saturday as the third day. Thus if the followers of Jesus took Him literally they would expect Him to rise on this day or (using their own terms) that He would be brought back to life in the same body that was laid in the grave. Everything, however, points to the conclusion that they did not expect Him to rise, and whatever they gathered from His words they certainly did not expect it to be realised naturally. In confirmation of this we have the following evidence :

MARK xvi. 1	LUKE xxiv. 1	JOHN xx. 1
And when the Sabbath was past, Mary Magdalene and Mary the mother of James, and Salome, bought spices that they might come and anoint him.	And on the Sabbath they rested according to the commandment. But on the first day of the week, at early dawn, they came unto the tomb, bringing the spices which they had prepared.	Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb.

From these passages it is quite clear that they expected to find a dead body and not a risen Christ. In John xx. 25 we have the opinion of one of the disciples that the resurrection was altogether incredible. Before going further, we must explore all sources and see if in any we can find a suggestion of this. Taking their belief about the Messiah, we find nothing there. There was to be a general resurrection, but the living Messiah was to bring this about. It is true that there was some vague belief that the Baptist had risen and that one of the old prophets had come back to life; but these were very indefinite thoughts, and nothing in Judaism indicated or even hinted at individual resurrection.

Those who had buried Jesus had done everything any ordinary death would require.

Had the disciples believed that He would rise on the third day, would they have forsaken Him on Friday, and would they not have been at the grave on the Sunday morning? As has already been pointed out, the women who did go there went to do honour to the dead, not to witness the resurrection. Thus upon the evidence, both direct and circumstantial, we cannot but conclude that the disciples did not expect the resurrection to take place. Let us for

the present leave out the Matthæan account and follow the narrative in the other Gospels. Mark tells us that the first thing the women beheld was the stone rolled away from the mouth of the sepulchre. This, again, was not anticipated, as they had been seeking a solution of this difficulty for themselves, the stone being a very large one. Luke and John bear the same witness; Matthew supplies the details. The rule of evidence which accepts the testimony of three witnesses, without further amplification, would not deny the explanation when given by a fourth.

Again, beginning with Mark's account (which probably emanated from Peter) we see how, when the women entered the sepulchre, they saw a young man sitting near the body-linen, but the body was not there. He told them that Jesus had risen, and that they must tell Peter and the others that He would appear to them in Galilee. Luke's record differs from Mark's in that two men appear and remind them of Jesus' prediction of His resurrection while yet in Galilee. He also tells us that the women went and told the disciples, with special mention of Peter as one of these. Matthew agrees with Mark almost verbally. John mentions Mary

Magdalene as coming to the sepulchre, and how afterwards she came and told Peter. The substance of the evidence is that the women found the stone rolled away; that they were told by one of the two men they found there, to go and tell Peter; and Mary Magdalene did this. Mark's account stops at this point, which represents the women as very terrified. This does not necessarily contradict the other reports, as there were more women than one present, and the allusion is naturally to the other woman. The fact that it is recorded shows that some one did tell Peter.

From verse 9 in the sixteenth chapter of Mark onwards, the story is a later addition, and we cannot therefore use it in our examination of the facts. While the strong evidence which we have for Mark is lacking for Matthew, yet I hold that the real narrative in Matthew ends with verse 9 of chapter xxviii.

The records of Luke and John are the only ones left for further consideration. It is true that these are of late date—Luke, about A.D. 65–70, and John, A.D. 90–100—but they are by the same authors, and we must accept them as part of the general evidence. Luke and John (Luke xxiv. 12 and John xx. 3) tell us that Peter went to the sepulchre, and John

tells us that another disciple was with Peter. In this there is no discrepancy, as the writer of the Fourth Gospel had special information about the other disciple which Luke had not. These two came to the tomb, Peter being outdistanced by this other disciple, who reached the tomb first, where they found the linen cloth empty. Here Luke's account ends for the time being, but we see how all the Synoptists and the Fourth Gospel agree in their record that the body of Jesus was not in the tomb. The additional matter in John xx. 11–20, which tells us of the return of Mary to the tomb, and how she was standing weeping, and looked into the tomb and saw two angels, very probably provided Luke with his account of the two in the tomb. The angels asked her why she wept, and she told them and was turning away, when she saw some one whom she took for the gardener (or, rather, sexton). She again demanded to know where the body was laid, as she had her ointment, and did not intend to go until she had used it for her Master. She was evidently not looking at the person she was talking to, but on hearing her name called, she recognised the voice of this person. The further details of the conversation do not concern us here; all we need bear in mind

is that she saw some one she believed to be Jesus, and the voice was the medium of recognition. The question that might be raised is, Is it legitimate to take the word of a woman who, on the basis of the Gospel records, had been an abnormal person? The evidence is too rational to be refuted on this plea.

We now pick up the thread again in Luke xxiv. 13–32. Here we see two former disciples of the Master, one by the name of Cleophas, walking to Emmaus. They are joined on the road by another wayfarer, who accompanies them and converses with them. The topic of conversation is the crucifixion, and these disciples, at least, had expected something to happen on the third day. Not until He is in the house with them and is blessing and breaking the bread do they know who it is, but before they have time to say a word more, He vanishes.

LUKE xxiv. 35–44

And as they spake these things, he himself stood in the midst of them, and saith unto them, Peace be unto you.

But they were terrified and affrighted, and supposed that they beheld a spirit,

And he said unto them,

JOHN xx. 19–30

When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst, and said unto them, Peace be unto you.

Why are ye troubled ? and wherefore do questionings arise in your heart ?

See my hands and my feet, that it is I myself : handle me and see ; for a spirit hath not flesh and bones, as ye behold me to have.

And when he had said this, he showed them his hands and his feet.

And while they still disbelieved for joy, and wondered, he said unto them, Have ye here any thing to eat ?

And they gave him a piece of a broiled fish.

And he took it, and ate before them.

And when he had said this, he showed unto them his hands and his side. The disciples therefore were glad when they saw the Lord.

Jesus therefore said to them again, Peace be unto you : as the Father hath sent me, even so send I you.

And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit : whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I see in his hands the print of the nails, and put my hand into his side, I will not believe.

And after eight days, again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, Peace be unto you.

Then said he to Thomas, Reach hither thy finger, and see my hands ; and reach hither thy hand, and put it into my side : and be not faithless, but believing.

Thomas answered and said unto him, My Lord and my God.

Jesus said unto him, Because thou hast seen thou hast believed : blessed are they that have not seen, and yet have believed.

Here we have two accounts which seem at variance, but careful scrutiny of them shows that Luke relates the second incident in John as his only incident, whereas John relates the first, which is a background for the second. We have also the testimony of St. Paul, given about A.D. 50–53 :

1 CORINTHIANS XV. 1–9

Now I make known unto you, brethren, the gospel which I preached unto you, which also ye received, wherein also ye stand,

By which also ye are saved, if ye hold fast the word which I preached unto you, except ye believed in vain.

For I delivered unto you first of all that which also I received : that Christ died for our sins according to the scriptures ;

And that he was buried ; and that he had been raised on the third day according to the scriptures ;

And that he appeared to Cephas ; then to the twelve ;

Then he appeared to about five hundred brethren at once, of whom the greater part remain until now, but some are fallen asleep ;

Then he appeared to James ; then to all the apostles ;

And last of all, as to the child untimely born, he appeared to me also.

For I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God.

All the evidence is now before us, and though it is a very easy matter to say, as some have done, that there are contradictions in the accounts, yet any evidence taken from fifteen to sixty years after the event, would

be influenced by subsequent thought and experience, especially in a case like this, where a Church was being established which had the resurrection as its basic principle.

The records, so far as we follow them on this day, are remarkably complementary and clear. They establish beyond doubt the nature of the belief which the writers had. The conclusions, then, of these records, briefly summarised, are :

1. The tomb was empty.

2. On the day the tomb was found empty, Mary Magdalene, Peter, two men on the way to Emmaus, and ten of the disciples, saw Jesus.

The problem remains for us as to how the body of Jesus got out of the grave. An ingenious answer given is that He was not really dead when He was taken off the cross, and revived during Sunday morning. If that were the case, Jesus passed off the greatest trick that history has ever had the misfortune to record. The Jewish explanation current at the time when the last part of Matthew xxviii. was written, is equally untenable. The explanation, I think, is given by St. Paul in a simile :

" And that which thou sowest, thou sowest not that body that shall be, but bare grain,

it may chance of wheat, or of some other grain : But God giveth it a body as it hath pleased Him, and to every seed his own body " (1 Cor. xv. 37–38).

So far as the Sunday records go, this is fully borne out (Luke xxiv. 37–38 ; John xx. 14).

Both the disciples on the road to Emmaus, and Mary Magdalene, who knew the Man Jesus, did not recognise the risen Christ. There must, therefore, have been a very radical change in His appearance to have resulted in this inability to recognise Him. The body which was laid in the tomb was that of one who had but to support a Divine form, and all there was of matter about it would not need long to dissolve, and this power which was needed God supplied. He played no tricks with natural laws any more than the chemist does when he dissolves components of any body for purposes of analysis. Surely God's laboratory is as well equipped as the physiologist's, and He needs not to resort to any tricks to do His work.

The scientific difficulties need not detain us ; science will go as far as it can see, and would say St. Paul was right only in a metaphorical sense. It will admit that life reproduces itself in life ; the grain of wheat

goes through a form of metamorphosis, but it emerges into new life. This is just what we claim is true of man. Death is a form of life which loses itself in metamorphosis to find itself in a new form of life; and apart from the inherent recognition of this by the highest as well as the lowest in historical civilisation, it was completely and eternally demonstrated in the case of Jesus, who was raised "from among the dead" by God the Father.

Redemption

We now turn to the final consideration and conclusion of the whole matter. This I find superbly expressed in Romans viii. 1–23. Verses 22 and 23 are the crux of the whole matter. The prophet who looked for redemption did not look far enough if he did not see what St. Paul saw. The Monotheistic religions that look for a resurrection do so because, like the Sadducees, "they err, not knowing the Scriptures." Jesus is the only Being raised from among the dead. He is, therefore, the resurrection, and until we by His grace and our own efforts reach the stage when we free ourselves from the body of sin and death, we shall not attain to the resurrec-

tion which He attained to, but shall be given a new body to house our souls.

While the facts are all on Professor J. A. Thomson's side that "we are a veritable museum of relics," and that there are over one hundred members in our bodies that are an encumbrance to it, because they no longer serve any useful purpose, and indeed are often a source of disease, yet the moral must be applied in a different direction. We are evolving towards the redemption of the body, but this evolution will be conditioned by our capacity to live a less material and more spiritual life. In that this evolution entails pain and suffering, it is following in the direction Christ led humanity. He was made perfect through suffering. Some of His saints are already on the road to greater perfection; their material needs are very limited, just as their spiritual needs are unbounded. They triumph over pain and death itself. Mother Earth receives but little of them; God gets the greater part. The redemption which Christ came to bring is far greater and nobler than we have generally grasped. It is of a very thoroughgoing nature, which is to affect not only man but all creation. He did not come to force it upon us but to give us the power to effect it.

The answer to the question, When will this be? is, when man is ready for it. This is something to live and strive for; this is God's goal for human destiny. When humanity reaches it, Jesus the Risen will come back into the midst of men, and their redemption will be complete.

EPILOGUE

This chapter is written, not as a conclusion to what has been said, but because of a strong feeling that something has been left unsaid which is of vital importance to the matter dealt with in the foregoing pages.

Since our setting out with the Master to Jerusalem He has dominated every thought and consideration, and it was to be expected that He would do so. And yet one cannot escape the feeling that there was another Personality which, though never absent from one's thoughts, was yet not given the rightful consideration that was due to Him. We must now ask what the advent, life, death, and resurrection of Jesus meant to God the Father. We are apt to consider these facts from the personal viewpoint, and to treat them solely as material for the construction of a particular theory of redemption. But surely the question as to what these things meant to God must not be left out of consideration altogether, difficult though it may be to reach any satisfactory conclusion.

The Advent

While the Advent of Jesus does not, strictly speaking, come within the studies devoted to Passiontide, we must consider it so as to get a grasp of the whole significance of His life, and especially God's side of the matter. We must not limit God to time or space, and yet the coming of Jesus into our midst as Man must have formed a definite break in the being of God, as much as it did in the being of Jesus Himself. The Kenosis question is relegated to the background of modern theology, and looked upon as one of the Pauline doctrines which can be dispensed with. But can it ? Is it not the very essence of the whole matter so far as Jesus Himself and the Father are concerned ?

We are perhaps to be excused for avoiding it, because of the very difficult problems it raises, but we must attempt to grasp it in spite of its difficulty. Jesus' part is well set forth by St. Paul. He was to give up equality with God and lose Himself in obedient Sonship. To the Father it must have meant a complete rupture in His being, a break in His personal existence for which we can find neither parallel nor language at all adequate. All that can be said is that, while we cannot

comprehend it, we at least recognise its value and import. We recognise the fact that the Advent was the result of a complete understanding between Father and Son as to the needs of humanity, and a full agreement that only by the laying down by the Son of His equality and taking upon Himself the form of flesh could humanity be brought into the divine economy. The Advent means the descent of God that humanity might ascend. It is the reversal of the Garden of Eden story where fear is expressed lest men become like the Gods. God, through the medium of His Son, gives man a chance to grow into His own fulness.

The Cross

If the Advent transcends our comprehension, the Cross staggers us altogether. In the Advent and throughout His life Jesus remained the God Man, and His unity with the Father, though undergoing a change, was yet maintained. But the Cross necessitated a complete break. The Father had to turn His face from the Son, not indeed because He was bearing up the sin of the world, but because He had to die ; because He had to surrender the last vestige of equality ; and because the Father had to accept what was not

His. It is not to be wondered at that some do not grasp the agonising cry, "Eloi, eloi, lama shebakthani." If the Father could have expressed Himself in human language, His cry would have been still more agonising. The necessary abandonment of the Son by the Father on the Cross made the break in the nature and being of the Godhead complete. The Son could not die as God; He had to die as man, and, therefore, a total annihilation had to take place in the being of the Son, and therefore also in the being of the Father.

I venture to suggest that, until we grasp the foregoing fact, we shall not realise the full import of the Cross. We are so prone to consider the matter from the side of our own sinfulness, which urges us on to a solution of a personal nature and makes us forget God's side of the question. To a great many Redemption becomes a common thing; they are saved to-day, unsaved to-morrow, and saved again the next day. The whole thing appeals to them as merely a personal matter with which they can play hide-and-seek. It is the clear duty of theology to set the fact of the Cross on the higher plane, and to emphasise God's great price to lift humanity to Himself.

The Resurrection

One realises how utterly futile human thought and language are to make comment on this incident in the Divine economy. One might ask very reverently, was there not a temptation there to be done with humanity and its savageness and sinfulness? Here is its own verdict. "They say unto him, He will miserably destroy those miserable men," Matt. xxi. 41. Humanity proved how incapable it was of the ascent. All that it had to offer to God in reward for His love was the lacerated body of His Son as the savage expression of Imperial Rome, and the definite proof that Moses and the Prophets had availed Judaism but little. Could humanity have made it manifest to God in clearer act and word that neither the teaching of prophet and priest, nor the civilising influences that Rome had inherited, were able to save it? The Cross is the token of humanity's utter bankruptcy and great need. And who would dare claim that it is not also the verdict of humanity's unfitness for further favours? The prophet's verdict would have been: "I will take away the hedge thereof, and it shall be eaten up; I will break down the wall thereof, and it shall be trodden down: and

I will lay it waste, and it shall not be pruned nor hoed ; but there shall come up briers and thorns ; I will also command the clouds that they rain no rain upon it," Is. v. 5–6. God's answer to humanity is to give it back the Son perfected through suffering, reunited into the Godhead and at-oned with Him. The atonement is not in the Cross—that is the place of separation ; it is the sign of our human shame—but in the resurrection in which God reunites His Son with Himself and thus, once again, tells us that He is a pardoning God Whose forgiveness knows no limits, and Whose love is inexhaustible. St. Paul and the disciples were right ; if Christ be not risen there is no hope for humanity. Here would have been proof that God would have nothing further to do with it, and it would have had no future. The resurrection of Jesus alone gave the disciples the assurance of God's continued grace to them and to us, and the hope that He who brought back the dead Jesus from the grave will also do the same for us.

Thus in this threefold gift we see God sanctifying life by His own living in our midst ; we see Him turning from us in our sin ; and we see Him reconciled to us in the resurrection.

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